





A  
PARAPHRASE  
AND  
ANNOTATIONS  
UPON

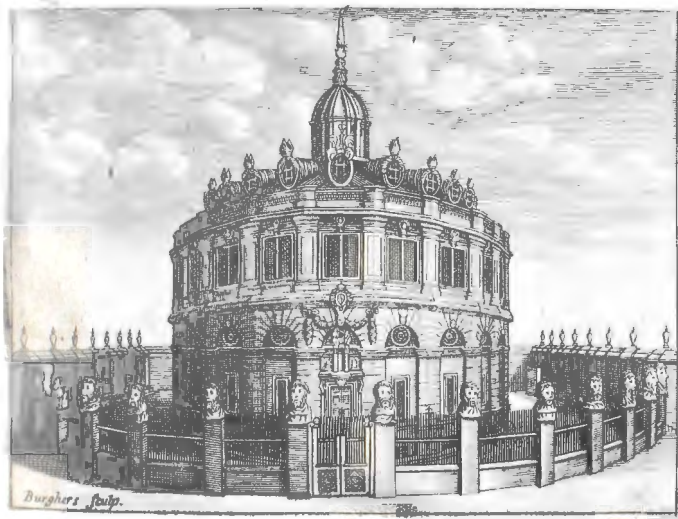
THE EPISTLES OF St. PAUL

written to the

ROMANS,  
CORINTHIANS,

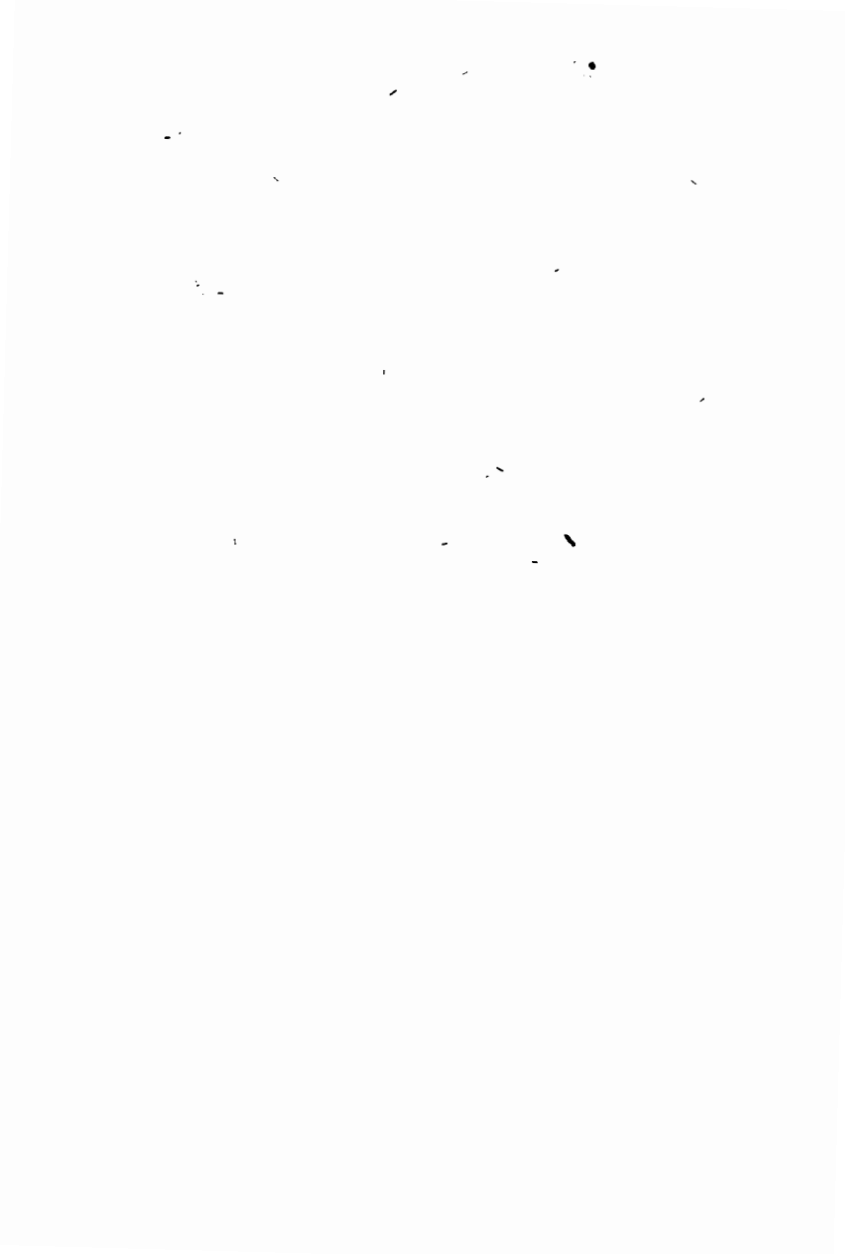
And

HEBREWS.



At the THEATER in OXFORD.

M. DC. LXXV.



---

A  
P A R A P H R A S E  
U P O N  
St. *PAULS* EPISTLE  
T O T H E  
R O M A N S.





# THE P R E F A C E.

1. **T**HIS Epistle seems to be written by St. Paul from Corinth, because of his commending to the Romans Phebe a Servant of the Church of Cenchrea, which is a Port of Corinth. Ch. 16. 1. & his mentioning the salutes of Gaius, and Erastus 16. 23. both Corinthians 1 Cor. 1. 14. 2 Tim. 4. 20. Now the Apostle visited Corinth first Act. 18. 1. Returned thither again, Act. 19. 21. compare c. 20. After each time he went from thence to Jerusalem Act. 18. 21. But this Epistle seems to be written there in his latter visit, both for what is said Rom. 15. 23. and Act. 19. 21. and also because both the Epistles to the Corinthians were written, as after his first being there, so before the writing, there, of this to the Romans; as appears by comparing, 1 Cor. 16. 1, 3, 4, 5. and 2 Cor. 1. 15. and 1 Cor. 8. and 9. chapters, with the latter part of 1 Cor. 15. The Church here at Rome, when he writ this Epistle, seems ( as that also at Antioch was ) for the most part to be made up of forraigners ( both of Jews and Gentiles, ( Act.

28. 17.

## THE PREFACE.

28, 17. &c. Rom. 1. 15, 16. ) whom business drew thither from other converted Provinces : ) as appears both from the Apostle's salutations, ( chap. 16. ) of former acquaintances, and from his writing the Epistle in Greek.

2. The Apostles cheif design in this Epistle is to shew ; that neither the Gentiles, by, or in, the law of *Nature*, nor the Jews by the law of *Moses*, can obtain *Righteousness* and *Justification* before God ; or ( being both sinners ) avoid the Judgment of God ; therefore , that it is necessary for both , for the obtaining of true *Justification*, and *Salvation*, to embrace the *Gospel* and *Christianity* ; which once embraced, that neither the Jews might require the *converted Gentiles*, neither were themselves any further necessitated, to observe the *Law Mosaiick*.

3. The rest of the Epistle is spent , 1. in describing and exalting the great benefits and privilege: of the Gospel ; viz. the *donation* of the *Holy Spirit* and Sanctification, Justification, and peace of conscience towards God ; joy and courage in tribulations ; and certain hope of eternal glory. 2. In describing Gods wonderful proceedings in the dispensation of this Gospel, and in the Salvation of Nations ; first, of the Gentile, upon the Jews, in a great part, their refusing it ; and afterwards, of the Jew also, upon the times of the Gentile fulfilled ; or their fulness come-in. 3. Lastly in diverse exhortations to holiness of conversation towards all men, friends, enemies ; Subjection to Magistrates charity towards weaker brethren in the use of diverse ceremonies, &c.

3. Concern



## THE PREFACE.

4. Concerning the Apostles Doctrine in this Epistle ( so much contested ) of *Justification* by *Faith*, perhaps it will not be amiss to preadvertise the Reader, that the Apostle delivers it in opposition to the Jewish false teachers ( frequent in those places where he had planted the Gospel ) of *Justification* by observing the *works* of the *Law*: and that he speaks not here of a *Justification* by faith opposed to *works following faith*, and done by faith; for our Justification or Condemnation in the day of Judgment will be by , and according to , those works; as himself saith, 2 Cor. 15. 10. and see Matt. 25. 35. to the same purpose; but of a justification which we have, at our first conversion to God, by faith in Jesus, opposed to our former works under the *Law*; and consisting in the *Remission* of our former sins thro Christs merits beleived on; not in the *approbation* of our former *Righteousness*. See Rom. 3. 9, 19, 23. compare Rom. 8. 4. and 1 Jo. 3. 6, 7, 9. And indeed in this matter St Paul having a controversy only with the unbelieving Jew, ( I mean *unbelieving* in the merits and satisfaction of Christ for remission of sin; and in the necessity of being renewed by grace, and the spirit, for performance of good works;) who sought righteousness thro the observance of the moral and ceremonial works of the Law by their own strength, and never pretended or thought of any other Justification ( meritorious or not meritorious ) by any Evangelical obedience, or by works performed by Grace, after remission of sin by Christs merits, the Apostle had no occasion to make any opposition between faith and these works following it. And

## THE PREFACE.

tho (Rom. c. 4.) he instanceth in Abraham, and David, two regenerate persons, that they were not justified by works ; yet he meaneth there only, such works , as the unbelieving Jews pleaded justification by, works pertaining to the flesh ( Rom. 4. 1. which you may compare with the like expression, Phil. 3. 3, 4. &c. and Gal. 3. 3.) not, to the Spirit ; and had no reference to their works done in faith, and by the assistance of Grace, after their acknowledgment of Gods free mercy pardoning their offences , ( according to Davids frequent confession. See not only Psal. 32. 1. but Psal. 130. 3. and Psal. 143. 2. ). I say he had no reference to these ; as seems clear, not only from what the same spirit, which dictated to this Apostle, delivered by another, concerning the same person, Abraham, Jam. 2. 21. ‘ was not Abraham our Father justified by ‘ works ? [ (1.) by a faith so working, Gal. 5. 6. ] but from the same Apostle Paul his disputation professedly, Rom. 3. 9. against the Jews righteousness under the Law without Christ : and his arguing thus. Rom. 4. 4. ‘ Now to him that worketh is ‘ the reward not reckoned of *Grace* , but of *debt* : which proposition is false, if interpreted, *to him that worketh* by the power, which grace conferreth on him ; for the reward to such work must be reckoned of *Grace*, as also the work is by *Grace*. So vers. 13. he saith, the promise, that he should be heir of the world, was not to Abraham, or to his Seed, thro the Law, but thro the righteousness of faith. Where, if the promise be said not to be made thro the *Law*, as understood for *Evangelical obedience* , it is contradictory to many other places

## T H E P R E F A C E.

of Scripture, where frequently the promise of the world to come and of life eternal is made to such obedience. ( See Rom. 2. 6. &c. 1 Cor. 3. 13, 14. Jo. 15. 10. ) So, in the like dispute about justification by the works of the Law, Gal. 2. 21. the Apostle argueth : ‘ If righteousness come by the ‘ Law, then Christ is dead in vain ; and Gal. 5. 4. ‘ Whosoever of you are justified by the law, Christ ‘ is become of no effect unto you ; ye are fallen from ‘ grace. Which consequences, if extended to justification by works of the-law performed by the assistance of Gods *grace* procured by *Christs merits*, after the remission of all former breaches of the law procured by *Christs death*, are most false : when as from *Christs death* all such workers receive both remission of sin, and ability to do these works ; which also they can do no longer then they abide in *grace*. [ But the false teachers, that would have corrupted the Galatians, did not plead *Justification* by such works of the Law, as proceeded from *Faith*, and from the assistance of *Gods Spirit*, after former sins pardoned by his mercy in Christ ; but they endeavored to reduce the Galatians ( as the Apostle sheweth ) to the former covenant of works ; which covenant tolerated no remission of sin. For they told them, that, to attain justification, they must be circumcised : Now that command ( as the Apostle observeth ) which they urged to oblige the Galatians to *Circumcision* for their *Justification*, obliged them also to keep the whole law. For the same Law-giver that gave the one, Circumcision, gave the other, the law. And this, without including any remission of the least offence made

## THE PREFACE.

against it: for all such sin incurred the malediction annexed to it; 'Curfed is every one, that continueth not in all things to do them. fee Gal. 3. 10. and who-so incurred the malediction of this law could have no justification by it. Such justification therefore by Circumcision, and consequently by the works of the Law, as the Seducers preached, (tho the foolish Galatians discerned not thoroughly whither their doctrines tended,) had nothing to do with remission of sin, nor had any need of Christs satisfactions, nor included any such faith, as Abraham's, and David's was (Rom. 4. 5, 6.) in Gods mercy pardoning sin; tho some other Faith in God, according to his several attributes, the legal workers are granted to have had, which faith also the law of works required.]

5. So, Gal. 3. 3. the Apostle asketh: *Received ye the spirit by the works of the law, or by the hearing of faith?* Therefore [ *by the works of the law* ] he meaneth not those produced by, or after the receiving of the *spirit*, and the hearing of *faith*. Again vers. 3. *Having begun in the in Spirit, are ye now made perfect by the flesh?* Where, by the flesh he cannot mean the works of the law effected by the spirit. So Eph. 2. 8, 9, 10. he saith. *By grace are ye saved thro faith; and that not of your selves, it [ (i.e.) this faith ] is the gift of God [ and so is consequently any thing which flows from faith : ] not of works, lest any man should boast; For we are his workmanship created in Christ Jesus, [ (i.e.) made new creatures in Christ ] unto good works &c.* Where vers. 8. and 10. shew plainly; that in vers. 9. he speaketh no

## THE PREFACE.

of those works, which proceed from the gift of God; and are produced by us, when new creatures in Christ. So Titus 3. 4, 5. *After the Love of God our Savior* (saith he) *toward man appeared, not by the works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration, and renewing of the Holy Ghost.* The righteousness which we have done therefore, here spoken of, is that before regeneration, and renewing of the Holy Spirit. So Phil. 3. 9. he saith, 'That I may be found in Christ, 'not having mine own righteousness which is of 'the law, but that [righteousness] which is thro 'the faith of Christ, the righteousness which is 'of God by faith. Where, what he meaneth by [*his own righteousness which is of the law*] is cleared by the like phrases, Rom. 10. 3, and 9. 31, 32. and by the precedent verses 3, 4, 5, 6. that is, All privileges; and confidence in the flesh, or his stock and descent, which any Jew had; his Circumcision; his living in a religious profession; being a Pharisee; his being zealous in the law so far, as to persecute the Christians; and, as touching the righteousness, which is in the law, his being blameless. Blameless, i. e. as to man, in the external observances thereof; to which righteousness of his he opposeth, (vers. 3. and 8. ) the true circumcision of worshipping God in the Spirit, and rejoicing in Christ Jesus, and suffering the loss of all such things to entertain the Christian religion: therefore he cannot mean here his righteousness or holiness after his conversion. Neither would he oppose *the righteousness of God* here to those works,

## T H E P R E F A C E.

works, which he calls the fruits of the Spirit of God, Gal. 5. 22. nor call those works, which are really good and well-pleasing unto God, as being done not by our own ability, but by the ability we have of God; and which also abide, when tried by fire at the last day, and receive a reward, 1 Cor. 3. 14. *call them*, I say, Stercora, dung, &c. as he calleth, here, *his righteousness of the law*. Thus much then, that works of the law ceremonial or moral, such as are done before faith, and without the grace of God, of which Saint Paul speaks in his discourses about justification, justify us not.

6. But neither do these good works done by, and after, grace received, justify us according to the Covenant of [*Hoc fac & vines*] taken strictly. Because,\* supposing that such works perfectly fulfilled the law, yet are they not done by any strength and ability of our nature, or primogeneal grace joined with it, (to, and with, which only that Covenant was made, and which only may be said in a more proper sense to merit its reward;) but by a new power and grace of God repairing this nature corrupted: and therefore is our righteousness by this grace called frequently *the righteousness of God*, Rom. 10. 3. - 1. 17. 2 Cor. 5. 21. Phil. 3. 9. the reward of which righteousness, in respect of our concurrence therein, is rather *gratis*, then *merces*, as Bellarmin confesseth de Justific. 1. lib. 19. cap. and Concil. Trident. Sess. 6. 16. cap.

7. And therefore, tho Saint Paul spake not of these works in his controversy with the Jews about justification; yet I willingly grant, that some of the arguments he useth against those works do also prove  
against

## THE PREFACE.

against works proceeding from Grace, that they cannot *justify us meritoriously*, in as much as that neither do these fulfil perpetually the whole law, taken in the Legal sence of [ *Hoc fac & vivas* ; ] which law could any have fulfilled, tho this should be effected only by the power of grace, yet had not thus all pretence of boasting been so clearly excluded, as otherwise now it is. In breif, *Justification* by *works* is either understood a Justification by them as meriting, *in themselves*, remission of our sins ; and so neither works done under the Law, ( the *Jews* works, ) nor works under faith, and the Gospel ( the *Christians* ) do thus justify ; but only our Saviors *merits*. Or, it is understood a Justification by them as a condition to make us partakers of Christs *merits* ; and thus also works under the Law, or works done without, or before, faith in Jesus, justify not ; But the works following faith, and wrought in Faith, do so, as is clear in the expression of St. James c. 2. And if Saint Paul be supposed at any time to have denied our *Justification* to have been procured by these works, he meaneth either justification meritorious ; or the remission of our former sins, at our first conversion to God by *faith* in Christ Jesus. Which conversion and remission precede those good works, that flow from the habit of charity, and from grace infused, and inherent. But note here, that this justification thus attained before such good works, is, in case of longer life, both necessarily *continued* by those *good works*, or acts of *inherent* grace ; either external, or only internal where is some  
impedi-

## THE PREFACE.

impediment of the external; and also is *increased* or further degrees of it are received or added by the same *good works*; whereby the already just is still made more just, and by such acts external or internal the habits still more completed, and the person rendered more holy according to that text. Ο δίκαιος δικαιοσύνην ἔτι. Rev. 22. 11.

---

## Errata.

In the Epistle to the Romans, &c.

P. 3. l. ult. void of them. p. 4. note 37\* which may partly. p. 69. note 2, l. 3. as it is. p. 81. l. 20. [ *Baptism without the Parents desire or consent.* ] p. 102. l. 4. Lord. : p. 145. l. 7. who purchased our. p. 159. note 7 beating.

In the Epistle to the Hebrews.

P. 4. l. 30. thereof are urged. p. 13. note 4 by which sufferings. p. 52. l. 4. ? is horrible.



(1)  
THE EPISTLE  
OF S. PAUL THE APOSTLE  
To The  
R O M A N S.

C H A P. I.

1. **P**AUL a servant of Jesus Christ, <sup>a</sup> called *to be an* <sup>a</sup>The called  
Apostle, <sup>b</sup> separated [ <sup>c</sup> *by him, and by the holy* <sup>b</sup> Apostle.  
*Ghost* <sup>d</sup> ] unto [ *the office of preaching* ] the Gospel of <sup>c</sup> Gal. 1. 15.  
God <sup>d</sup> Acts 9. 6.  
<sup>d</sup> Acts 13. 2.

2. (Which [ *Gospel* ] he had promised before by his Pro-  
phets in the holy Scriptures.)

3. Concerning his Son Jesus Christ our Lord, which was  
made of the seed of David according to the flesh:

4. And declared [ *also* ] *to be* the Son of God with power,  
according to the <sup>e</sup> spirit of holiness, by the resurrection <sup>e</sup> 2 Cor. 13.  
[ *of him by its efficacy* ] from the dead. <sup>4.</sup> 1 Pet. 3.  
<sup>18.</sup> Luk. 1.

5. By [ *and* <sup>f</sup> *son* ] whom we have received grace and  
Apostleship <sup>2</sup>, for [ *preaching* ] obedience to the [ *doctrine of* ]  
faith among all nations <sup>3</sup>, for [ *the glory of* ] his name. <sup>35.</sup> Heb. 9.  
<sup>14.</sup> 1 Tim. <sup>3.</sup> 15. Mat.

6. Among whom are ye also, the called of Jesus Christ.

7. To all that be in Rome, beloved of God, called  
*to be* Saints: <sup>4</sup> Grace to you, and <sup>5</sup> peace from God our  
Father, and from the Lord Jesus Christ. <sup>4.</sup> 1. 4.  
<sup>Psal.</sup> 2, 7.

8. First I thank my God <sup>6</sup> thro Jesus Christ for you  
all, that your faith is spoken of <sup>7</sup> thro-out the whole world.

9. <sup>f</sup> For God is my witness (whom I serve with my spi- <sup>f</sup> 2 Tim. 1. 3.  
rit in [ *assiduous preaching* ] the Gospel of his Son ) that I

1 The Apostles commonly attribute the  
name of ( God ) to the Father ; of ( Lord )  
to the Son. ver. 7.

2 The grace, and authority of Apostleship. Ephes. 3, 8. Rom. 15, 15, 16.

3 Paul the peculiar Apostle of the Gen-  
tiles, Act. 9, 15, Gal. 1, 16. &c. 1 Tim. 2, 7.

4 The usual salutation in former times  
was *pax vobis* ; but after the new gift of the  
Grace of the holy Ghost purchased by our  
Lord, the new Evangelical salutation adds  
Grace, *Gratia & pax*, &c. See 1 Pet. 1,  
2. 2 John 3.

5 i. e. Prosperity; the common word of  
salutation. Luk. 10, 5. Joh. 20, 19. 14, 27.

6 As no petition, acceptable to the Fa-  
ther, so no thanks, but thro Christ ; thro  
whom descend all our blessings ; by whom  
are presented all our prayers. The Media-  
tor in all things between God , and us.  
See Eph. 5, 20. Heb. 13, 15.

7 i. e. Thro-out all the Churches. This  
joyful news every where spread abroad,  
that there were Christians also in the Im-  
perial City.

make mention [*also*] of you alwaies in my praier.

10. Making request (if by any means now at length I might have a prosperous journey by the will of God) to come unto you <sup>1</sup>.

11. For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established [*in what you are already instructed.*]

12. <sup>2</sup> That is, that I [*myself also*] may be comforted [*and corroborated*] together with you, by the mutual faith both of you and me.

13. Now I would not have you ignorant, Brethren, that oftentimes I purposed to come unto you (but <sup>3</sup> was let hitherto) that I might have some fruit [*of my preaching*] <sup>a</sup> among you also, even as among other Gentiles.

<sup>a</sup> In you.

<sup>b</sup> 1 Cor. 9.

16.

14. [*For*] I am <sup>b</sup> debtor [*of this duty*] both to the Greeks <sup>4</sup> and to the Barbarians; both to the wise [*and learned*] and to the unwise [*and ignorant.*]

15. So as much as in me is, I am ready to preach the Gospel to you [*Gentiles*] that are at Rome also [*in the chief seat, and Majesty of the Empire.*]

16. For I am not ashamed of the Gospel of Christ <sup>5</sup>: for it is the power <sup>6</sup> of God unto [*effecting of*] salvation to every one that believeth; to the <sup>7</sup> Jew first, and also to the <sup>8</sup> Greek [*and Gentile.*]

<sup>c</sup> Rom. 3.  
22.

<sup>d</sup> Hab. 2. 4.

Gal. 3. 11.

Heb. 10. 38.

<sup>e</sup> Rom. 2.

9, 19.

17. For therein is the <sup>e</sup> righteousness of God [*that which only he approveth, and effecteth, now*] revealed, [*ascending*] from faith to faith [*the <sup>9</sup> believing of one mystery after another:*] as it is written [*in Habakkuk <sup>d</sup>*] The just shall live by faith.

18. <sup>10</sup> For [*now also therein*] (<sup>e</sup> *all men before being found*

<sup>1</sup> It seems by ver. 13. and Rom. 15, 22. that S. Paul had never bin at Rome, tho known to, or knowing many, in other parts formerly, who then resided there.

<sup>2</sup> Mildly; lest he should seem to upbraid weakness unto them.

<sup>3</sup> Either by business. See chap. 15, 22. Or persecution. See 1 Thes. 2, 2. Or the spirit. Act. 16, 7.

<sup>4</sup> A name of Wife opposed to Barbarian.

<sup>5</sup> Of the opprobry of his cross, &c.

<sup>6</sup> Which God useth

<sup>7</sup> They having the honor, that it should be first preached to them, <sup>8</sup> whom Christ was promised; and from whom descended. See Matth. 10, 5. Rom. 9, 4. Act. 13, 46.

<sup>8</sup> The Gentile so called, because these nearest and best known to Judea; and theirs, the common language.

<sup>9</sup> A daily increasing faith (Hebraism Psal. 84. v. 7.) in its intension, and in its extension, from the knowledge of one mystery to the knowledge of another; we believing still more, as more is still revealed. See 1 Thes. 3, 10. Rom. 1. 11.

<sup>10</sup> The sense twofold: Either opposing this time of the Gospel to the former times; see Act. 17. 30. God now threatening sin more openly, than formerly; see Heb. 12, 25. Rom. 3, 9. Math. 3, 10, 12. Act. 17, 30, 31. that Christs coming is, for judgment as well as mercy: to reform, or to ruin, see Jo. 15, 22, 24. Jo. 9. 41. Luk. 2, 34. Or else opposing the Righteousness of faith to that of works before Grace the gospel clearly shewing, there can be none, by such works. See Rom. 2. 21. &c. 3, 19. &c..

under

*under sin*] the wrath of God is revealed from heaven against all ungodliness, <sup>11</sup> and unrighteousness [*heretofore winked at, but now made manifest*] of [*whatsoever*] <sup>12</sup> men [*tho such as are free from Moses his Law*] who [*do*] I hold <sup>13</sup> the <sup>f Retain or hinder.</sup> truth [*they know*] in unrighteousness [*of living*]; [*His wrath, I say, against them*]; <sup>14</sup>

19. Because that which may, <sup>15</sup> [*and ought to*] be, known <sup>a Among them, to them.</sup> of God is manifest [*with-*] in <sup>a</sup> them [*being written in their hearts* <sup>b</sup>] for God hath manifested it <sup>16</sup> unto them. <sup>b Rom. 2. 15.</sup>

20. For [*even*] from the [*time of the*] creation of the world, the invisible things of him, *even* his <sup>17</sup> eternal power and Godhead, are clearly seen, being understood by the [*visible*] things that are made; <sup>a</sup> so that they are without excuse. <sup>c That they may be.</sup>

21. Because that when [*as*] they knew God, [*yet*] they glorified [*and honored*] him not as God; neither were thankful [*to their maker, and Author of all that good*. <sup>18</sup>] but became vain [*and silly*] in their imaginations; <sup>19</sup> and their foolish heart <sup>a</sup> was darkened; <sup>20</sup> <sup>d Eph. 4. 17</sup>

22. [*Whilst*] professing themselves to be wise, <sup>21</sup> they became [*indeed*] fools.

23. And <sup>22</sup> changed the glory of the incorruptible God into an Image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24. Wherefore God [*for a punishment of this dishonor towards him*] also gave them <sup>e</sup> up to <sup>23</sup> [*the most monstrous and unnatural vices of*] <sup>24</sup> uncleanness, <sup>25</sup> thro the lusts of their own hearts to dishonor their own bodies between themselves. <sup>e In the lusts of their hearts, unto uncleanness.</sup>

<sup>11</sup> Misbehavior toward God, and toward men.

<sup>12</sup> See chap. 3. v. 19. &c. This wrath revealed only to the Jews before.

<sup>13</sup> Or restrain, withhold.

<sup>14</sup> The Apostles drift seems especially, to aim at the wisest or greatest pretenders to knowledge of the Gentiles. See v. 12. &c. 2. v. 1. and therefore more guilty also in their pride, and contempt of others.

<sup>15</sup> His attributes (*eternal power, Godhead*, &c. ver. 20. as much as is necessary for our obedience): for all of him, his essence, cannot be known.

<sup>16</sup> In the creatures, in his works. A&C. 14, 17.

<sup>17</sup> For, being their Maker, he must needs be before them, and so eternal: the maker of their excellencies, he must needs be the

most perfect, and so divine.

<sup>18</sup> Or, for this light of knowledg, they had received.

<sup>19</sup> And disquisitions about the creatures.

<sup>20</sup> With Arrogance.

<sup>21</sup> Philosophers, &c.

<sup>22</sup> Allusion to Psal. 106, 20.

<sup>23</sup> To the guidance of unclean spirits, by with-holding his grace and protection.

<sup>24</sup> Ver. 26. Sins often the punishment of sins, A&C. 7, 42. Ps. 81, 12.

<sup>25</sup> All those beastly and troublesome lusts and vices, which men are given up to, are commonly an effect of their former contempt and neglect of religion. But also some of their idol ceremonies were not altogether void of it.

f 2 Esay. 44.  
29.

g Above or  
bende.

25. [ *Even those* ] who [ *before, had* ] changed the truth of God <sup>25</sup> into a ly f [ *a false God, an Idol;* ] and worshipped and served the creature s more <sup>27</sup> than the Creator; who is blessed for ever. Amen.

26. For this cause [ *I say* ] God gave them up unto <sup>28</sup> vile [ *and filthy* ] affections; for even their women did change the natural use into that which is against nature.

h Filthiness.

i To have

j God in ac-

k knowledg-

ment to ac-

knowledg.

l A mind

void of

judgment.

m Meet.

n Villany,

inordinate

desires,

naughti-

ness.

o Ill dispo-

sition.

p Hated by

God.

q Contume-

lious,

haughty.

r Unconsci-

onable.

s Unsoci-

able.

t Consent

with them.

27. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working <sup>b</sup> that which is unseemly, and [ *so* ] receiving, in [ *this filthy dishonouring of* ] themselves, that <sup>29</sup> recompence of their error [ *30 in so disworshipping and dishonouring God* ] which was meet.

28. And even as they did not <sup>31</sup> like <sup>i</sup> to retain God in *their* knowledge <sup>32</sup>; God gave them over to <sup>k</sup> a reprobate mind [ *void of all knowledg* ] to do those things which are not <sup>l</sup> convenient, [ *nor besitting men.* ]

29. <sup>33</sup> Being filled with all unrighteousness, fornication, <sup>m</sup> wickedness, covetousness, maliciousness: full of envy, murder, debate, deceit, <sup>n</sup> malignity <sup>34</sup>

30. Whisperers, backbiters, <sup>o</sup> haters <sup>35</sup> of God, <sup>p</sup> despiteful, proud, boasters, inventors <sup>36</sup> of evil things, disobedient to parents.

31. <sup>q</sup> Without understanding, covenant-breakers, <sup>r</sup> without natural affection, implacable, unmerciful;

32. [ *Lastly* ] who, knowing the judgment of God [ *upon these sins* ] that they which commit such things are worthy of death, [ *yet* ] not only do the same <sup>37</sup>; but <sup>s</sup> have pleasure in them that do them. <sup>38</sup>

26 i.e. The true God; or transferred that truth which they knew of him, his attributes of eternal power, and godhead, &c. to their Idols.

27 Such idolizing of the creature, recompenced with such unnatural lusting after it.

28 The heathen Romans at this time extremely abandon'd to these vices. How notorious was Tiberius for them?

29 Lust a horrible dishonor to the body; as idolatry, to God. 1 Cor. 6, 18.

30 In their Deviation from that way of true worship, which nature it self shewed them.

31 A consonance in the Original between ἐκείνων αἰσῶν & αὐτῶν αἰσῶν. The punishment like the fault; so ver. 24.

the punishment of dishonouring God, was dishonoring themselves.

32 By worshipping him as they ought.

33 In such a vehement accumulation of words (a figure much advancing the Orators intent) we are not always to expect these various in their sense.

34 i.e. A soreness of disposition apt to discommend, opposed to Candor.

35 i.e. Rebels, who cast him from them; deniers of his providence; or accusers of his justice, in their adversities &c.

36 Witty in contrivance of evil.

37 Which may proceed from infirmity.

38 Which proceeds from desperation, excuseness, malignity, like that of the devil; without having himself any guilt of it, yet setting on, and tempting others.

## C H A P. I I.

1. **T** Herefore [ *being yet without the Grace of Christ* ] Thou [ *also* ] art inexcusable, O man, whosoever thou art [ *learned Philosopher, or law-boasting Jew* ] that judgest <sup>1</sup> [ *others, as if thy self mean while wert righteous* ]: <sup>2</sup> for wherein thou judgest another, thou [ *also* ] <sup>3</sup> condemnest thy self, for [ *that* ] thou, that judgest, doest <sup>4</sup> the same things. Matt. 7. 21.

2. But we are sure that the judgment of God is <sup>1</sup> according to truth [ *without regarding external privileges* ] against [ *all* ] them which commit such things. 11. 12. Verf.

3. And [ *then* ] thinkest thou this, O man, that judgest them that do such things, and doest the same, that thou shalt escape the judgment of God?

4. Or [ *because this judgment presently appears not* ] despitest thou the <sup>1</sup> riches of his <sup>2</sup> goodness, and forbearance, and long-suffering; not knowing that the <sup>3</sup> goodness of God [ *should be so far from securing thee in sin, that it should* ] lead <sup>4</sup> thee to repentance.

5. But, after thy <sup>1</sup> hardness and impenitent heart, <sup>2</sup> treasurest <sup>3</sup> up unto thy self [ *far more* ] wrath [ *for such great goodness despised* ] against the <sup>4</sup> day of wrath, and <sup>5</sup> revelation of the righteous judgment of God.

6. Who will render to every man <sup>1</sup> according to his deeds.

7. To them, who <sup>1</sup> by <sup>2</sup> patient continuance in well-doing seek for [ *future* ] glory and honor and immortality, [ *that which they seek for* ] eternal life.

8. But unto them who are contentious <sup>1</sup> [ *against God* ] and do not obey the truth <sup>2</sup> [ *naturally imprinted in their hearts* ] but obey unrighteousness; indignation and wrath; <sup>3</sup> Jam. 5. 3. d Retribution. Kings M. S. e Pl. 62. 12. Mar. 16. 27. Rev. 20. 12. f Patience of the good work. g Rom. 1. 18. 25.

1 Censurest, condemnest another, as the Philosopher did the vulgar; the Jew, the Gentile.

2 Such like things i. e. art faulty, as well as those whom thou judgest. See Rom. 3. 23.

3 Abundance.

4 Kindness and favor.

5 His mercies, in Gratitude, invite our obedience; not only are unwilling to prevent it with judgments.

6 Hardness, a callousness as it were,

by a long custome of sinning.

7 In relation to riches v. 4. He that accumulates sin, accumulates wrath.

8 Temporal, or final.

9 Which all must do that are saved; yet which none can do, whether Jew or Gentile, whose hearts are not first purified by *grace and faith*: which is called the righteousness of God chap. 1. 17. effected by our Savior; preached by his Apostles.

10 Against the light they have received.

9. Tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the <sup>a</sup> Gentile.

<sup>a</sup> Greek.

10. But glory, honor, and <sup>1</sup> peace, to every man that

<sup>b</sup> Greek.

Rom. 1. 14.

worketh good, to the Jew first; and, also, to the <sup>b</sup> Gentile.

16.

<sup>c</sup> Deut. 10.

17. 2 Chron.

19. 7. Job.

34. 19. Act.

10. 34. Gal.

2. 6. Ep. 6. 9.

Col. 3. 25.

1 Pet. 1. 17.

d Mat. 7. 21.

Jam. 1. 22.

11. For <sup>c</sup> there is no respect of persons with God.

12. For as many as have sinned without [ <sup>a</sup> *written* ] law [ *given them* ], shall also perish, without [ *this* ] law; [ *condemned by that other written in their hearts* ]; and as many as have sinned, [ *being instructed* ] in the law [ *written* ], shall be judged by the [ *same* ] law:

13. ( For <sup>d</sup> not the hearers [ *and receivers* ] of the law [ *O thou Jew* ] are just before God; but the doers of the law [ *That of Nature, or that written* ] shall be <sup>2</sup> justified.

14. For, when the Gentiles, which have not the law [ *of Moses* ] do <sup>3</sup> by [ *the dictate of* ] nature the things contained in the law; these having not the law [ *yet* ] are a law unto themselves.

<sup>f</sup> The conscience witnesseth with them. <sup>g</sup> Between themselves. <sup>h</sup> Act. 17. 3. Joh. 5. 22. <sup>i</sup> Isa. 48. 2. Mic. 3. 11. 15. Which shew the work [ *and matter* ] of the law written in [ *the Tables of* ] their hearts, <sup>f</sup> their conscience also bearing witness, and their thoughts <sup>g</sup> meanwhile accusing or else <sup>4</sup> excusing one another, <sup>5</sup> [ *now, before an inward tribunal,* ]

16. [ *And, before that highest,* ] in the day, when God shall judge the secrets of men by Jesus Christ; <sup>b</sup> according to [ *this* ] my Gospel [ *and preaching.* ]

17. Behold, thou art called a Jew, and <sup>i</sup> retest in the law [ *written* ]; and makest thy boast of God [ *as the Author, and Patron, of thy Religion,* ]

<sup>k</sup> Triest the things that differ.

18. And knowest his will, and <sup>k</sup> approvest the things that are more excellent [ *and desirable* ], being instructed out of the law;

19. And art confident, that thou thy self art a guide of

<sup>1</sup> Hebraism, *salus*.

<sup>2</sup> Justified, here, is opposed to judged, or condemned; i. e. shall be accepted, and rewarded.

<sup>3</sup> Do both in making and obeying, the like laws in some kind to that of Moses; For all are under some law: and are, in part, observers of it. So S. Paul, when a Pharisee, was, touching the righteousness of the law, blameless; i. e. to some eminent degree virtuous, for the outward observance of it, Phil. 3. 6. But this performance, in many things, of the law of Nature, or written, nothing profits to eternal life, as appears Phil. 3. 9. 1. Cor. 13. 3. the work not

being perfect Rom. 7. 9. and in its other imperfections, not done also out of faith, and love of God; in obedience to his commands; to his glory, and for his sake; which none can do, as he ought, who is not born again of the Spirit. Jo. 3. 5.

<sup>4</sup> Excusing them in such a degree, as their conscience was enlightened concerning good and evil; or, excusing them to such a degree, as some good was done, or some evil avoided, by them.

<sup>5</sup> The 13th, 14th, 15th verses, are read by some as a Parenthesis; the 12th, and 16th verses continuing the sense.

the blind; a light of <sup>1</sup> them which are in darknes,

20. An instructor of the foolish, a Teacher of babes; which hast the form of knowledg and of the truth [*contained*] in the law:

21. Thou therefore [*O legal Jew*] which [*advancest thy self above the Gentile, and*] teachest another, teachest thou not thy self? Thou that <sup>a</sup> preachest, a man should not steal, doest thou steal? <sup>a Proclaim-  
est.</sup>

22. Thou that saist, a man should not commit adultery, doest thou commit adultery? Thou that abhorrest idols, doest thou commit <sup>3</sup> Sacrilege, [*and rob the true God?*]

23. Thou that makest thy boast of the law, thro breaking the law dishonorest thou God [*who honored thee with the law?*]

24. (For [*so it is*] the name of God is <sup>4</sup> blasphemed among the Gentiles thro you [*Jews, pretending piety, yet living wickedly*] as it is <sup>b</sup> written [*in the prophet.*]

25. For [*thy*] circumcision <sup>5</sup> [*and thy being within Gods covenant*] verily profiteth, <sup>6</sup> if thou keep the law [*to which thou art obliged by it*]; but, if thou be a breaker of the law, thy circumcision is made [*and counted for*] uncircumcision [*in effect.*]

26. Therefore if the uncircumcision [<sup>8</sup> *assisted by grace thro Christ*] <sup>9</sup> keep <sup>c</sup> the righteousness of the law, shall not his uncircumcision be counted for circumcision? <sup>c The ordi-  
nances.</sup>

27. And shall not uncircumcision which is by nature, <sup>10</sup> if it <sup>d</sup> fulfil the law, <sup>11</sup> judg thee, who [*advantaged*] by the letter and circumcision, doest transgress the law? <sup>d Mark. 10.  
20. 21.  
Rom. 13.  
10.  
e In the vi-  
sible part.</sup>

28. For he is not a Jew [*in Gods eye*] who is one <sup>e</sup> out-

<sup>1</sup> The Profelyte Gentiles.

<sup>2</sup> The argument hath the same force concerning Christians that are out of the state of Grace, compared with Mahometans, and heathens.

<sup>3</sup> In tithes, &c. of Which God often accuseth the Jews: see Mal. 3. 8. thou worshippest no false Gods, yet robbest the true.

<sup>4</sup> The Gentiles speak ill of your God.

<sup>5</sup> See c. 4. v. 11. the sign of the covenant.

<sup>6</sup> The same is verified in the sacraments of the new covenant.

<sup>7</sup> As by which thou comest to have Gods will more explained, and art an heir to Gods promises, as being within his covenant, if thou performest the condition of it. See Rom. 7. 2. 16.

<sup>8</sup> As Jethro, Naaman, the two Centurions Mat. 8. 10. and Aët. 10. 22. &c. But none ever have or can do this, whose hearts are not first purified by Grace, and Faith; to the full acknowledgment of which, tis the Apostles drift to bring both the law-boasting Jew, and wise Gentile-philosopher.

<sup>9</sup> That the Apostle speaks here of Gentiles Christian (whom the Jews contemned, because uncircumcised, and out of the covenant,) see the last verse, not agreeing to a heathen Gentile. But this discourse may be applied also to an Heathen Gentile, upon an unperformable supposition. If the uncircumcision should (which it never can acceptably) keep &c.

<sup>10</sup> By Country, and Nation.

<sup>11</sup> i. e. Condemn.

wardly; neither *is that* Circumcision which is outward in the flesh:

<sup>a</sup>In the hidden part.

29. But he *is a Jew*, which is one <sup>a</sup> inwardly; and Circumcision *is that* of the heart, in the Spirit; <sup>2</sup> and not in the letter; <sup>3</sup> whose <sup>4</sup> praise is not of men, [*for his descent*]; but of God [*for his obedience.*]

<sup>2</sup> By cutting of the sins of the flesh: see 2 Cor. 3, 6, 7.

Col. 2, 11. which is also effected by the Spirit.

<sup>4</sup> Allusion to the name of *Juda* signifying praise Gen. 29, 35.

<sup>3</sup> i. e. The external ceremony. Rom. 7, 6.

## C H A P. I I I.

1. **W**Hat advantage then [*may some say*] hath the Jew? or what profit *is there* of [*being of the*] circumcision?

<sup>b</sup> As first, that they were interrupted with.

<sup>c</sup> Eph. 2, 12.

2. Much [*profit*] every way: <sup>b</sup> chiefly, because that unto them <sup>c</sup> were committed the Oracles <sup>d</sup> of God [*and the promises made; and also fulfilled, notwithstanding the wickedness of the carnal, to the spiritual seed of Abraham.* Rom. 9. 6. 2.]

<sup>d</sup> Rom. 9. 6. 2.

<sup>e</sup> Make void the fidelity of God.

3. For what if some, [*notwithstanding these oracles received by them, were disobedient, and*] did not <sup>1</sup> believe? shall <sup>d</sup> their unbelief <sup>e</sup> make the faith [*and promises*] of God [*concerning the Messiah and the Gospel, revealed in these oracles, and made to the spiritual seed*], without effect [*and accomplishment*]?]

4. God forbid: yea <sup>f</sup> let God be true [*in performing his word*]: but every man a liar [*in breaking of his covenant.*]

<sup>g</sup> Psal. 51. 4.

As it is written That thou mightest be justified in thy sayings, and clear, when thou art judged, [*in performing thy promises, notwithstanding mans offences; and from these offences raising more glory to thy truth; not then failing, when mans doth.*]

6 See Rom. 9, 4. &c. The Jews received, the will of God, (more explicated), in the written law, Rom. 2, 18. and the promises of God to mankind, in Christ; of which promises circumcision was a seal unto them; Rom. 4, 11. and most of the legal ceremonies, types: (a great engagement on Gods part, for future benefits; and advantage on theirs, for doing his will, and believing in the substance of those types, which were under the law: ) which promises also were, ever afterward, made

good to the *spiritual seed* of Abraham, notwithstanding the incredulity of the *most part* of the Jews; and the Israel of God, in all times was made partakers of them. See Rom. 9, 6. Tho these promises were not beneficial to any, who receiving circumcision, and the law, whose hearts were not purified by faith (as Abraham's, and other holy men's, were) the Jew and Gentile, without this faith, being both in a like condition; all under sin. Ver. 9.

7 Were sacrifici, and pernici.

5. But



5. But if [*thus*] our unrighteousness [*and infidelity serves to*] commend [*and advance*] the righteousness of God [*in still being faithful towards us*], what shall we say? <sup>a</sup> *Is not* God [*from hence*] unrighteous, who taketh vengeance [*upon* God unjust. *on mans unrighteousness, which serves, the more, his glory*]? 1  
speak <sup>b</sup> as a man [*perhaps would judge,*]

6. God forbid: for then <sup>2</sup> how shall God [*be justly said* <sup>b</sup> *According to man.*]  
*to*] judge the <sup>3</sup> world [*at all, for its sin*]? 2

7. For if the truth of God hath more abounded unto his glory thro my <sup>4</sup> ly, [*purposely ordained in me by him for such an end*], why yet am I also judged, as a sinner?

8. And not rather, (as we be slanderously reported, and as some affirm, that we say), let us do evil, that good may come: whose damnation [*notwithstanding*] is just, [*as being the unhappy Authors of their own sin; tho the goodness of God, no thanks to them, works out of it his greater glory.*]

9. What then [*having this preeminence, in Gods favors to us*] are we [*Jews, whilst being void of faith*] better than they [*Gentiles, in our conversation, or in our condition*]? No, in no wise: for we have before <sup>c</sup> proved <sup>5</sup> both Jews, and <sup>c</sup> Accused, Gentiles, that they are <sup>6</sup> all under sin. <sup>c</sup> *charged.*

10. As it is written <sup>d</sup> There is none righteous, no not <sup>d</sup> *Psál. 14,*  
one.

11. There is none that understandeth, there is none that seeketh after God.

12. They are all gone out of the way, they are altogether become <sup>7</sup> unprofitable, there is none that doth good, no not one.

13. <sup>e</sup> Their throat is an open Sepulchre, with their <sup>e</sup> *Psál. 5. 9.*  
tongues they have used deceit, *f* the poison of asps is under <sup>f</sup> *Pf. 140. 3.*  
their lips.

2 Allusion to Gen. 18, 25.

3 Or [if himself be unrighteous.]

4 Perfidiousness; allusion to vers. 4.

5 From the 18th of the first ch. to end of the 2d.

6 All, except those, whose hearts were purified by grace and faith (the doctrine and gospel, which the Apostles preach) which comes by Jesus Christ Jo. 1, 17. who were but a very few in comparison of the rest; as Abraham, Zacharias &c: the kingdom of Grace being then far narrower, than since. Yet which grace, and gospel (Gal. 3, 8.) coming by Christ, came not only after him, i. e. his incarnation, (the more plentifully after him); but also before him; even to all, that were holy, (for by the grace and Spirit of Christ only

were they holy), from the beginning; who were all also saved, as we, by faith &c. [see vers. 2. Note 6.] see Gal. 3, 10. where some are said to be of the works of the law; as others vers. 9. said to be of faith. To whom circumcision was the seal of that grace, of which baptism is to us; (see Rom. 4, 11, 13. Gal. 3, 8, 17. Aët. 2, 38, 39.) Tho, as this Circumcision was used by the Jews, as a sign of the covenant by works; and hence obliging such works, Gal. 5, 3. and also, as circumcision was a part of the law; the same reason, which bound them to the observance of it, obliged them to all the rest of the law, not observable by them, and so rendering them guilty.

7 Unfruitful in any good work.

- <sup>a</sup> Psal. 10. 7. 14. <sup>a</sup> Whose mouth is full of cursing and bitterness.  
<sup>b</sup> Prov. 1. 15. <sup>b</sup> Their feet *are* swift to shed blood.  
 16. 1sa. 59. 16. Destruction, and misery, <sup>2</sup> *are* in their waies.  
 7. 8. 17. And the way of <sup>3</sup> peace have they not known.  
<sup>c</sup> Psal. 35. 1. 18. <sup>c</sup> There is no fear of God before their eies.  
<sup>d</sup> In 19. Now we know, that what things soever <sup>4</sup> the law  
 faith, it faith to them who are <sup>d</sup> under the law [ *and so to the Jew, as well as Gentile* ] ; that every mouth may  
<sup>e</sup> Subject to be stopped, and all the world may become <sup>e</sup> guilty before  
 the judgment of God.  
<sup>f</sup> Gal. 2. 16. 20. Therefore by [ *pretending to* ] the <sup>f</sup> deeds of the law  
<sup>g</sup> Acknowledgment. there shall <sup>6</sup> no flesh be justified in his sight: for, by the  
 law, is [ *only* ] the <sup>g</sup> knowledg of sin, [ *not ability of well-doing.* ]  
<sup>b</sup> Rom. 1. 21. 21. But now <sup>b</sup> the righteousness of God, without [ *reference to, or dependance on* ] the law, is manifested [ *in the gospel* ]  
 17. being witnessed [ *before* ] by the law and the Prophets: <sup>7</sup>  
 22. Even the righteousness of God, *which is* [ *not by the law, but* ] by faith of, [ *and in* ], Jesus Christ, unto all, and upon all them, that believe: for there is no difference:  
 23. For all have sinned and [ *so* ] comes short of [ *attaining* ] the glory of God: [ *by works.* ]  
<sup>i</sup> Rom. 5. 2. 24. Being <sup>8</sup> justified [ *not upon debt, by their merit; but* ]  
<sup>k</sup> Proposed. <sup>9</sup> freely by his grace, thro the <sup>10</sup> redemption that is in Jesus Christ.  
 foreordained. 25. Whom God hath <sup>k</sup> set forth to be a <sup>1</sup> propitiation  
<sup>l</sup> Propitiatory. <sup>11</sup> (thro faith, in his blood), <sup>11</sup> [ *not, in that of beasts* ], to  
<sup>m</sup> Rom. 1. declare his [ *way of* ] righteousness for <sup>n</sup> remission of sins  
 17. that are past <sup>12</sup>, thro the forbearance of God [ *then committing at them* ].  
<sup>n</sup> Passing over. 26. To declare, *I say*, at this time his righteousness: that

- 2 To others.  
 3 Put for *innocency*, the mother of *peace*.  
 4 i. e. Writings of the old Testament.  
 5 Allusion to Psal. 143. 2.  
 6 Because these deeds not performed by them ver. 9.  
 7 Speaking of the Messias and salvation by him.  
 8 Justified, that is, having remission of all sins past before our conversion ( ver. 25 ), freely by Gods grace, and favor to us, ver. 24. ( not at all ) for our works sake; all of us without grace being sinners ), only if so be, that we do believe in the blood of Jesus Christ: ver. 25. whom God hath set  
 forth to be a propitiation and expiation for those our sins, ver. 25; and a redeemer of us from death, ver. 24. By the power of the grace of whose Spirit in us, purchased also by him for us, it is, that we are, for the future, enabled to do well; and to walk in those precepts, which the law commands; and, to please God.  
 9 Freely by his grace in procuring a ransom and redemption.  
 10 Or ransom.  
 11 See the matter alluded to, Lev. 16.  
 12 Before reconciliation, when we were his enemies.

he [*only*] might be <sup>a</sup> just <sup>1</sup> [*and righteous in his promises*]; <sup>a</sup> Righteous. and, the justifier of him, which <sup>b</sup> believeth in Jesus. <sup>b</sup> Is of the faith of.

27. <sup>c</sup> Where is boasting then? It is excluded. By what <sup>1</sup> law? <sup>c</sup> 1 Cor. 1. 31. Eph. 31. Eph. of works? [*they would have caused boasting, could they have bin performed by us*]; nay, but by the law of faith. <sup>21.</sup>

28. Therefore we conclude, that a man is justified by <sup>21.</sup> faith, <sup>a</sup> without the deeds of the law [*as we see it is now in the Gentile.*] <sup>d</sup> See ver. 21.

29. [*For*] is he [*in this way of justification*] the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.

30. Seeing it is one God, which shall justify the circumcision <sup>3</sup> by faith, and uncircumcision <sup>3</sup> thro faith.

31. [*But what?*] Do we then make void the law thro <sup>c</sup> see ver. 21. [*the doctrine of*] faith? God forbid: yea we <sup>e</sup> establish <sup>4</sup> the law [*in preaching the accomplishment of that, which the law and the Prophets promised, and foretold; Under, and even before, which, also, justification was had <sup>5</sup> only by faith.*]

## C H A P. IV.

1. [**F**OR consider we the justification of the first Father of the Jews, and Circumcision, Abraham himself]: What shall we say then, that Abraham our Father, <sup>a</sup> as pertaining to the flesh [*and circumcision*], hath <sup>b</sup> found? <sup>a</sup> According. <sup>b</sup> Phil. 3. 4.

2. For, if Abraham were justified by [*the*] <sup>c</sup> works

1 See ver. 3, 4. Or else; that he only might appear to be just and holy; see ver. 9. and not we: but he also, the Author of our justification.

2 Law, i. e. doctrine.

3 Thro faith, to the Gentile now first exhibited. By faith, to the Jew now accomplished.

4 Establish the Ceremonial Law, in completing the type in the substance it self; and the Moral also, in those ends, for which it was given; the knowledge of sin &c. (See Rom. 3, 20. - Gal. 3. 19.) Which likewise, for the fulfilling of it, is now first established; in Christ, who lived in perfect obedience to it without sin; and, in the faithful too in some measure, by the power of the Holy Spirit in them, which Christ hath given unto them. Rom. 8. 4.

5 As is shewed in the next chapter.

6 Not as if Abrahams faith had no good works; or that these works flowing from faith were not acceptable to God; but his faith, here, is opposed to legal works, such as are done before, or without, faith, and without the covenant of grace; As appears by what goeth before, Rom. 3. 28. - and by what followeth in this chap. ver. 10, 13, 14, 15. But yet his faith in some sense may be opposed also to works flowing from faith, if we consider their imperfection; they being not so continually and perfectly righteous, as entirely without sinning at any time to keep the law, and claim a meritorious justification by it. See Jam. 3. 2. But so neither are we justified by faith, meritoriously. But these works of the faithful, as they follow faith, so do they follow the first justification, which is here spoken of by the Apostle.

*a* Boasting [ *of the law, excluding the covenant of grace* ], he hath *a* where-  
*b* Eph. 2.8, of to *b* glory, [ *namely of his righteousness* ] : but [ *yet we*  
*9. -Rom.* find not, that he hath any cause to glory at all ] *c* before  
*3. 27.* God.

*c* Toward  
*d* Gen. 15.  
*6.* 3 For [ *we read not, that God accepted him for his *s* works ;*  
*but* ] what saith the Scripture ? *d* Abraham *1* believed God,  
 and *2* It was counted *3* to him for *4* righteousness.

*e* Rom. 11.  
*6.* 4. Now to *e* him that *5* worketh is the reward not rec-  
 koned of grace, but of debt. *6*

5. But to him, that *7* worketh not, but believeth on him,  
 that justifieth the [ *formerly* ] ungodly, his *8* faith is [ *said*  
*to be* ] counted for righteousness.

6. Even as David also describeth the blessedness of the  
 man , unto whom God imputeth righteousness without  
 works :

*f* Psal. 32.1. 7. Saying, *f* Blessed are they , whose iniquities are for-  
 given, and whose sins are covered.

8. Blessed is the man to whom the Lord will not *9* impute  
 [ *his* ] sin.

9. Cometh this [ *way of* ] blessedness [ *by faith* ] then,  
 upon the Circumcision only, or upon the uncircumcision  
 also ? For we say ; that Faith was reckoned to Abraham for  
 righteousness.

10. How was it then reckoned ? when he was in Circum-  
 cision, or in uncircumcision ? Not in circumcision, but in  
 uncircumcision.

1. What was the matter of his faith, see  
 below ver. 13, 18, 19, 20, 21.

2. Abraham had faults ( see ver. 5. ) and  
 could not justify his actions before God ; but  
 God for his faith in him, i. e. in his power,  
 and promise, in all things tho seeming  
 never so impossible ( such like as Christians  
 now also have toward God thro Jesus  
 Christ, ) accepted of him, remitted his sins,  
 esteemed and reckoned of him, as one that  
 in no thing had offended him.

3. Faith, counted to him for, therefore  
 was not, righteousness : so that, as no merit  
 in works, so neither in faith. This count-  
 ing of faith so, is only by virtue of Gods  
 covenant and promise ; and this promise  
 and covenant only from Gods free grace,  
 and bounty.

4. Righteousness explained ver. 8. Non-  
 imputation of sin.

5. By works cannot be understood only  
 the works required by the law ceremonial,  
 but works in general, those also, moral :  
 because 1. the Apostles reason , that the

reward should be of debt, holds of all, as  
 well as any. 2. Abrahams working was be-  
 fore the promulgation of the law ceremonial.

6. Ex pacto at least, by virtue of the co-  
 venant of works.

7. By works opposed to faith the Apostle  
 understands the perfect keeping of the law  
 in all points all our life, and that without  
 the help of grace ( for where Gods grace is,  
 there our merit fails ) ; to wit, such obe-  
 dience, as by which we may obtain justifi-  
 cation by works ex debito and abstracting  
 from Grace. See chap. 3. ver 20. Gal. 3. 10.  
 Neither doth any one in this life, by Gods  
 grace, attain to such a perfection, as to live  
 without sin. Jam. 3. 2.

8. The natural act of which is, to lay all  
 the worthinels, not on himself, but on the  
 goodness, and ability of the person, he be-  
 lieves in.

9. Not hold him guilty, so as to suffer  
 for it.

11. And

11. And he received <sup>1</sup> the sign of circumcision, a seal of [ *the promises made to* ] the righteousness of the faith, which he had yet being uncircumcised: that [ *so believing before circumcision* ] he might be the father [ *both* ] of all them that believe <sup>4</sup> tho they be not circumcised; that righteousness might be imputed unto them also [ *as his children* ],

<sup>4</sup> Thro uncircumcision,

12. And the Father of circumcision [ *of the circumcised also* ] to them, who are not of the circumcision only; but [ *who* ] also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13. For the promise <sup>b</sup>, <sup>2</sup> that he should be the heir of the world [ *in his posterity* ], was not to Abraham or to his seed thro [ *the righteousness of* ] the law, but thro the righteousness [ *which cometh* ] of faith.

<sup>b</sup> To Abraham or his seed, that he should be the heir of the world, was not by the law.

14. For if they [ *only* ], which are of the law, be heirs, [ *his* ] faith [ *so much celebrated* ] is made <sup>3</sup> void; and the promise, <sup>4</sup> made [ *to it* ], of none effect;

15. Because [ *we see, none keep* ] the law: [ *and so it only* ] worketh <sup>5</sup> wrath [ *by making us become guilty* ], for <sup>23</sup> where no law is, there is no transgression [ *of the law.* ]

<sup>c</sup> Rom. 3.

16. <sup>d</sup> Therefore [ *this promise and inheritance* ] is of [ *and thro* ] faith, that [ *so also* ] <sup>6</sup> it might be by grace; to the end the promise might be <sup>e</sup> sure to <sup>7</sup> all the seed, not to that only which is of the law [ *the believing Jew* ], but to that

<sup>d</sup> Jo. 1. 12.

<sup>e</sup> Rom. 11. 29. - 9. 11.

<sup>1</sup> Circumcision was only a Sacrament of the new covenant to the Fathers; changed by Christ into baptism (all bloody ceremonies being typical) see Gal. 3. 17. Neither, at the transacting of the first covenant, made Exod. 24. mentioned Heb. 8. 9. (answering that made with Adam, as that with Abraham answered that made with us, thro the 2d Adam, in the gospel) was circumcision commanded; nor at that time practised. See Josh. 5. 2, 7. But tho circumcision (as I said) was to the Fathers a Sacrament and seal only of the new covenant; yet, it being a legal and typical one, and now abrogated, and annulled by Christ, the Jews practising this any longer, because a rite enjoined them under the law, upon the like reason became debtors to observe all the rest of the law, by which none could attain justification; and so became they now, by observing circumcision, once a seal of the covenant of grace, fallen from the covenant of grace. See Gal. 5. 3 - 3. 10. especially they ignorantly taking circumcision to be to them a seal of the covenant of works.

<sup>2</sup> That he should be heir of the world ver. 13. or, in thee shall all the families of the Earth be blessed Gen. 12. 3. this promise, being a restorment to the dominion of all things lost in Adam &c. was made to him and his seed Gen. 17. 7, 8. and was verified perfectly, in his seed Christ, Gal. 3. 16, 17. 19. who was made heir of all things Heb. 1. 2. and again verified in the Church his body, consisting both of Jews and Gentiles; who thro him shall inherit all things hereafter, being first the children of Abrahams faith, (see the comparison of both ver. 24, 25.) to which faith the promise was made 1 Cor. 3. 21. and was verified also typically in his seed, the Israelites, in their possession of Canaan.

<sup>3</sup> i. e. No righteousness had by it.

<sup>4</sup> of his heirship, &c.

<sup>5</sup> And *wrath* is not the inheritance of Abrahams children.

<sup>6</sup> For faith is not any work, which may *merit*.

<sup>7</sup> All the seed, which God intended in his promise, being *many Nations*, ver. 17.

also

also which is of the faith <sup>1</sup> of Abraham [*tho Gentile*]; who is the father of us all, [*Jew and Gentile, that believe.*]

<sup>a</sup> Gen. 17. 5. 17. (As it is written, <sup>a</sup> I have made thee a father of many Nations <sup>2</sup>) before him, whom he believed, [*when aged and childless,*] even God, that quickeneth the <sup>3</sup> dead; and <sup>b</sup> Gen. 1. 3. [*by his word only*] <sup>b</sup> calleth those things which be not [*to fulfil his purpose*] as [*easily, as*] tho they were, <sup>4</sup>

<sup>c</sup> Should become. 18. Who [*therefore*] against hope [*of dead nature*] believed in hope [*of Gods power*], that [*so*] he <sup>c</sup> might become the father of many nations: according to that which was spoken, so [*many as the stars*] shall thy seed be.

19. And he being not weak in faith [*as in strength*] considered not his own body <sup>5</sup> now dead; when he was about an hundred years old, neither yet the deadness of Sarahs womb.

<sup>d</sup> Doubted. 20. He <sup>d</sup> staggered not at the promise of God thro unbelief: but was strong in faith giving glory to God.

21. And being fully perswaded that what he had promised he was able also to perform.

22. And therefore it was imputed to him for righteousness.

23. <sup>6</sup> Now it was not written for his sake alone, that it was imputed to him.

<sup>e</sup> That believe. 24. But for us also [*who are his children*]; to whom [*likewise*] it shall be imputed, <sup>e</sup> if we believe on him that raised up Jesus our Lord from the dead <sup>7</sup> [*as Abraham did, that God was able to raise his type, Isaac.*]

25. Who [*according as Isaac was offered up by Abraham*] was delivered [*to death, by his Father*], for [*expia-*

<sup>1</sup> See what Analogy between Abrahams faith and ours, vers. 24. 25. what reference his also had to Christ, Gal. 3. 16, 17, 19. - Jo. 8. 56.

<sup>2</sup> By spiritual parentage.

<sup>3</sup> Abrahams and Sarahs generative power now dead. See ver. 19.

<sup>4</sup> And so might call back his generative strength after old age; and his son Isaacs life, after his offering.

<sup>5</sup> For his having children afterward by Keturah was by the continuance afterward of his miraculously-renewed strength.

<sup>6</sup> The faith of Abraham and that under the law is not diverse from that under the gospel, both being a strong trust in God concerning his power, and goodness, toward us in his promises: trust in God, especially, concerning Christ too, being the promised seed, in whom they hoped for beatitude. See Jo. 8. 56. - Gal. 3. 8, 16, 17, 19. - Eph.

<sup>7</sup> 10. but it differeth much in perfection: Freedom from eternal punishments, and admission to life eternal, being then either not mentioned at all, or very obscurely; little known of the Messias, especially to all the people; and the prophecies being then very hard to be understood; A faith in God, then, concerning Christ, but not so express in him; That faith too not then generally published, as the means of justification: therefore is Christ said to be the beginner of our faith Heb. 12. 2. and faith, not to have bin revealed before him. Gal. 3. 23, 24, 25. Lastly the clear divulgement of all truth, and of the perfect sense of the law; and the plentiful effusion of Gods Spirit to enable obedience, was not performed before our Saviors appearance. See Heb. 8. 10. &c.

<sup>7</sup> And, in raising him, hath shewed his power to raise up us also.

tion of] our offences; and was raised again, for our <sup>1</sup> justification <sup>a</sup> [For, he dying for us, and for our sins, in his deliverance from death God declared, that he freed us, from it; and <sup>17</sup> from sin, the cause of it.] <sup>a</sup> 1 Cor. 15.

## C H A P. V.

1. **T** Herefore, being justified by faith, we have peace with God [with whom our sins before had wrought enmity], thro our Lord Jesus Christ, [delivered for our offences.]

2. By <sup>2</sup> whom also [raised again] we <sup>b</sup> have access, by <sup>c</sup> Have had. <sup>e</sup> Have stood. [our] faith, into this [condition of] grace wherein we stand, and <sup>d</sup> rejoice in hope of [the fruition hereafter of] <sup>d</sup> Glory. the glory of God [and eternal life.]

3. And not only so [rejoice in this glory to come,] but [wherein] we glory in [our present] tribulation also; knowing that [frequent] tribulation worketh [the vertue of constancy and] patience;

4. And patience [more] <sup>e</sup> experience [of the sincerity of <sup>e</sup> Trial. grace in us; and of Gods power, and faithfulness to us] and [this] experience, hope;

5. And [this] hope maketh [us] not ashamed [of, or in, these our sufferings, as if they were vain]; because the love of God [both his of us, and ours of him, f as a sure pledge <sup>f</sup> 2 Cor. 5. of the future glory,] is <sup>g</sup> shed abroad in our hearts by the Holy Ghost, which is given unto us. <sup>5. Eph. 1. 14.</sup>

6. [Which love of God how can we now doubt of?] for <sup>g</sup> Poured our on. when we were yet without strength [and ability to help our selves,] <sup>h</sup> in due time Christ [even] died for the ungodly;

7. For scarcely for a righteous man will one dy: yet <sup>h</sup> According to the time. <sup>h</sup> Tho.

1 For the assurance of the remission of our sins, and of a second life to come to them that believe. But, yet more properly, we are said to be justified by his resurrection, because he was then justified, i. e. declared righteous and freed from our sin, which he had taken upon him. See 1 Tim. 3. 16. - 1 Pet. 3. 18. So that, he dying only for our offences, we were also then justified from our offences, when God acquitted him of the punishment of death. Besides that the mission of the Holy Spirit, by vertue of his resurrection, enableth us to perform the condition of our justification.

2. See vers. 10. - Eph. 2. 18. By Christ believed-on we receive 1. remission of sin.

2. The Holy Ghost (ver. 5.) to sin no more as formerly, but to live in obedience.

3. Deliverance from Gods wrath, or damnation (ver. 9.) upon the first; and fruition of Gods glory, or life eternal, (vers. 2.) upon the second.

peradventure for <sup>a</sup> a good man some would even dare to dy:

8. But God commendeth [*this*] his love towards us, in that while we were yet sinners [*against him*], Christ [*his Son*] died for us.

9. Much more, then, being now justified [*and reconciled*]  
<sup>a</sup> Mat. 3. 7. by his blood, we shall be saved from <sup>a</sup> wrath [*present, and*  
 Rom. 2. 5. *to come,*] thro him.

10. For if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved [*from damnation*] by his <sup>2</sup> life; [*who is surviving alwaies to protect, and deliver us.*]

11. And not only so [*we joy in Christ ready to save us*], but we also joy in God, [*the Father as now our friend,*] thro our Lord Jesus Christ; by whom we have now received <sup>b</sup> the attonement [*with God.*]

<sup>b</sup> Reconciliation.

12. <sup>3</sup> Wherefore <sup>4</sup> as [*heretofore*] <sup>5</sup> by one man <sup>5</sup> sin entered into the world, and <sup>6</sup> death by sin: and so death  
<sup>c</sup> In whom. passed upon all men, <sup>c</sup> for that all have sinned <sup>d</sup> [*in and*  
<sup>d</sup> See verb. *ever since Him*; so now by the righteousness also of one the free  
<sup>19.</sup> gift (of Righteousness) hath come upon all men unto justification  
<sup>e</sup> See verb. of life. <sup>e</sup>]

1. Some taking [*good*] here for merciful, liberal, bountiful, advance it a degree beyond [*righteous.*] See Matt. 20. 15.

2. By his life, communicated unto us his members, Jo. 6. 57. - 14. 19. - *Because I live, ye shall live also.* 2 Cor. 4. 10, 11.

3. The rest of the chapter saith this, that, It was ordered by the divine providence, that the manner of our restoration should answer to the manner of our fall. As the first Adam was the fountain of sin and death; so the second, of remission and life. But first more good conferred by the second, than lost by the first: 1. a nature higher advanced, and a life more glorified. 2. More variety of spiritual gifts (1 Cor. 12. 8. &c.) conveyed by Christ, than carnal infirmities from Adam. 3. These far more active, and powerful to reform, than the other to deprave; these in the faithful overcoming the other. 2. Again more guilt taken away and remitted by the 2d Adam, than derived from the first; to wit, not only the doom of his offence lying upon us his children, but likewise, of all our own offences, added to it.

4. The other part of the comparison is set down in the 18. vers. after a repetition of this, [*Even so by the righteousness, &c.*]

5. This is plain 1. That all men are sin-

ners, see Rom. 3. 23. - 2 Cor. 5. 14. - Gal. 3. 22. 2. That they are the children of wrath by nature. See Eph. 2. 3. - Jo. 3. 36. Jo. 3. 5. 6. and, baptism, required to all, and the dying of Infants, (when as death is the wages of sin,) strongly persuade it. And not children of wrath only by imitation; for then, why is it necessary, that all should be so? How are Infants this way peccant, that know nothing? or, why dy they, if innocent? 3. This plain, that our death is imputed to Adams sin, by vers. 14, 15, 16, 19. altho we have, all, sins of our own; why this? if that left no stain, and root of evil in us? 4. That he is the fountain of sin, as Christ of righteousness, by vers. 14, 19. But Christ is so, not only by being a pattern, or by imputation of his righteousness, but by reinfusion of grace into us, to bring forth obedience: therefore sin seems here to be taken (as Rom. 7.) for that acknowledged propensity to evil in our nature, derived from Adam, of which actual sins (see Heb. 7. 9.) are the fruits.

6. Death being both the curse of sin, Gen. 3. 3. and mans banishment upon his sin from the tree of life, the cause of it.

7. See a like expression Heb. 7. 9.



13. [ *I say, Sin and Death passed upon all men* ] for [ *not only after, but before, and* ] until the law [ *given by Moses* ], <sup>1</sup> sin was [ *ever since Adams offence* ] in the world: but [ *that not so much, as imputed; for* ] sin is not [ *so much* ] imputed: <sup>a</sup> See Rom. 7. 8, 9, 10. &c.

14. [ *Yet* ] nevertheless, <sup>5</sup> death [ *and that for Adams one offence* ] <sup>6</sup> reigned [ *also* ] from Adam to Moses even over them that had not sinned after the <sup>7</sup> similitude of Adams transgression [ *against an express command (as he had)* ]: who is [ *in all this* ] the [ *exact* ] figure <sup>b</sup> of him [ *the 2d Adam* ] that was to come; [ *the one the fountain of sin and death by his one offence; the other of righteousness, and life by free gift.* ] <sup>b</sup> 1 Cor. 15. 21. &c.

15. But not as the offence, so also is the free <sup>8</sup> gift [ *in their virtue and power:* ] for if thro the offence of one, <sup>9</sup> many <sup>c</sup> be dead: much more [ *powerfully* ] the grace of God, and the gift [ *of righteousness and life eternal* ] <sup>d</sup> by grace by one man [ *Jesus Christ* ], hath abounded unto many <sup>10</sup> [ *to life.* ] <sup>c</sup> Died. <sup>d</sup> Thro grace, that grace of one Jo. 1. 16. Eph. 1. 6.

16. And not <sup>e</sup> as it [ *the loss* ] was by one that sinned, [ *even* ] so is the gift [ *and benefit by him that was righteous* ]: for the <sup>f</sup> judgment [ *in Adam* ] was by one [ *offence only* ] to condemnation [ *of his posterity:* ] but the free gift [ *in Christ* ] is [ *the remission not* ] of [ *that only, but* ] many [ *our own* ] offences [ *also* ], unto justification. <sup>e</sup> As by one man having sinned. <sup>f</sup> Sentence on occasion of one.

17. For if <sup>g</sup> by one mans offence [ *only* ] death reigned by one; much more they which receive [ *not one, but* ] <sup>11</sup> abundance of grace, and <sup>8</sup> of the gift of righteousness, shall reign <sup>b</sup> in life by one, Jesus Christ. <sup>g</sup> By one offence. <sup>h</sup> Thro his life.

<sup>1</sup> Because all died ever since.

<sup>2</sup> Or, reputed to be so.

<sup>3</sup> Some thus: sin before, therefore a law before; that law promulgated by Moses; not positive, but natural; for it was a law then which made not-knowing Infants also guilty and so dying; But no guilt, where no law.

<sup>4</sup> But only that oblique and imperfect one of nature.

<sup>5</sup> The Apostles drift is, to shew, how Adam was the figure of Christ, in that death came upon all men, not for their, but his one, offence. Which one offence was enough to condemn all to death, even those, before that the law came to make sin sinful, even the righteous Abel, Noah, &c. But many millions of sins were not enough to hinder us from Salvation and life by Christ; Therefore he infinitely better to us, than our first father was.

<sup>6</sup> As over righteous Abel, Noah, Abraham, &c. and over infants, therefore descending on them for the sin of Adam.

<sup>7</sup> Only great transgressions are compared to Adams Hof. 6. 7. Job. 31. 35.

<sup>8</sup> Gift, because its righteousness imputed by Gods mere grace and favor, not by our working and merit. See Rom. 4. 3, 4, 24.

<sup>9</sup> [ *Many* ] opposed to [ *one* ] that offended before; not to [ *all* ], see ver. 12.

<sup>10</sup> Grace abounded not only in the remission, of that sin Adam brought on us, but also, of all our own; not only in remission of sins, but in infusing righteousness and sanctification of life; not only in freedom from death, but admission to life eternal.

<sup>11</sup> The power of abundance of grace opposed to the power of one single offence.

*a* By one offence.

*b* The sentence was.

*c* by one righteousness.

*d* The many were constituted.

*e* But the law that came in betwixt.

*f* Thro death.

18. Therefore; [*as I said before*] as *a* by the offence of one, *b* judgment came upon all men to condemnation: even so, <sup>1</sup> by *c* the righteousness of one, the free gift [*of righteousness*] came upon all men unto justification of life.

19. For as by one mans disobedience *d* many were made sinners: so <sup>2</sup> by the obedience of one shall many be made <sup>3</sup> righteous <sup>4</sup> [*and freed from their sin.*]

20. *e* Moreover [*after sin thus, by one man, entred into the world, and was, until the law; so*] the law entred [*afterward*], that the offence might [*more appear to*] abound: but, [*again*], where sin abounded, grace did [*since*] much more abound [*to the destroying of sin.*]

21. That as sin hath reigned *f* unto [*the effecting of*] death: [*by Adam*]; even so might grace reign, thro [*bestowing on us*] righteousness, unto [*effecting*] eternal life, by Jesus Christ our Lord.

## C H A P. V I.

1. **W**Hat shall we say then? [*Since justification is not by our works, but Gods grace, and where sin hath abounded this grace hath abounded much more*]  
<sup>5</sup> shall we [*now still*] continue in sin, that grace may [*still the more*] abound?

2. <sup>6</sup> God forbid: how shall we that are [*now by Christ*] dead to sin, <sup>7</sup> live any longer therein?

*g* Are <sup>3</sup> [*For*] know ye not, that so many of us as *g* were

<sup>1</sup> The righteousness and obedience of the 2d Adam is derived upon his children, i. e. believers, in the same manner as Adams sin upon his posterity: Their partaking Christs Spirit rendering them inclined to good; as, partaking Adams nature rendered them prone to evil. vers. 17. (those which receive abundance of grace, &c. see Jo. 3. 6. Rom. 6. 16. 1sa. 53. 11.)

<sup>2</sup> For as Adam was made a common person representing mankind, so Christ: See 1 Cor. 15. 20. &c. 45. &c. Therefore also is that, which he did, supposed to be done by us: and whatever was done to him, to be done to us, every where in the Apostles writings (see Rom. 6. ver. 1. &c. 10. &c.) from this supposition general.

<sup>3</sup> By the free gift of grace procured by Christ now sanctifying, and enabling, us

to do good works, and live righteously. Rom. 6. 2.

<sup>4</sup> Righteousness, by the Apostle, is usually taken for remission of sin, and is distinct from sanctification. See 1 Cor. 1. 30.

<sup>5</sup> An objection really made by some against the Apostles doctrine, (see Rom. 3. 8.) therefore often repeated. See v. 15.

<sup>6</sup> Grace, only, abounds for our former sin, before we became dead to it, in our baptism, or conversion to God, and so cease now to live any longer in it.

<sup>7</sup> To live in sin, is not, to commit any one act of sin; for so all do live in sin, 1 Jo. 1. 8. Jam. 3. 2. But to have a habit and custome of sinning; in whom sin not, is, but reigns; whether it be only one, or many, kinds of sin.

bapti-

baptized [ *and so by this initiated and ingrafted* ] <sup>a</sup> into Je- <sup>a</sup> Gal. 3. 17.  
sus Christ [ *to become members of him* ] were baptized [ *like-  
wise* ] into [ *the similitude of* ] his <sup>2</sup> death?

4. Therefore we are buried with him, <sup>2</sup> by baptism, into death [ *unto sin* ] ; that, like as Christ was raised up from the dead by the glory, [ *and power* ], of the Father: even so we also [ *after our baptism* ] should walk in newness of life;

5. For if [ *then* ] we have bin <sup>3</sup> planted together [ *with him* ] in the likeness of his death [ *in our dying to sin, <sup>4</sup> as he did* ], we shall [ *certainly* ] be also in the likeness of his resurrection [ *in living a new life first of grace, and afterward of glory.* ]

6. Knowing this, that our <sup>5</sup> old man, [ *we had from A-  
dam* ], <sup>b</sup> is crucified with him; that the <sup>6</sup> body of sin [ *which <sup>b</sup> Was cru-  
cified.* ] might be destroyed [ *and slain* ]; <sup>c</sup> that henceforth <sup>c</sup> That we  
we should not serve sin, [ *as slaves any longer unto it.* ] should no  
longer.

7. For he that is dead, is <sup>7</sup> <sup>d</sup> freed from sinn- [ *ing.* ] <sup>d</sup> Justified.

8. Now [ *then* ], if we be dead with Christ [ *from sin* ], we believe, that we shall also [ *constantly, hereafter,* ] live with him [ *not unto sin any more, but unto God, as he doth.* ]

9. Knowing, that Christ being raised from the dead [ *so liveth, as that he* ] <sup>8</sup> dyeth no more, death hath no more dominion over him [ *to kill him twice.* ]

<sup>1</sup> See, Rom. 11. Jo. 15. the same metaphor. We drawing new spiritual life, and vigor, from this new head and root by his Spirit now communicated to us; as we drew death from our former root, Adam: being, by this Spirit, fashioned alike unto him in dying, living, &c. And this ingrafting is at our baptism.

<sup>2</sup> The primitive fashion of immersion under the water representing our death, and elevation again out of it, our resurrection, or regeneration. See Col. 2. 12. Ph. 3. 10.

<sup>3</sup> Planting is a kind of burial of the tree.

<sup>4</sup> See ver. 10. He taking upon him our iniquity, and made sin for us; and suffering the death due to it; which death we are freed-from, by baptism into him. 1 Pet. 3. 21.

<sup>5</sup> Old manner of living, and vicious customs, from our corrupted nature derived from the first Adam, which continually thrusts us, till regenerate, into all evil employments. Eph. 4. 22, 24.

<sup>6</sup> The several members of which see Col. 3. 5.

<sup>7</sup> As dead men, from the commands of their former Masters.

<sup>8</sup> Note, that the Apostle (after that we are once ingrafted in Christ, and have,

from Gods free grace, upon our repentance, obtained justification, i. e. remission of all sins past, at the time of our Conversion) is so far afterward, from resting our confidence (as formal Christians ordinarily do) any longer upon our repentance, and Gods free Grace and pardon, for any future sins, except those of infirmity, that he gives it as a character of those, who are once in Christ, not, that they sin continually, and repent continually; and so grace, and pardon, abound continually unto them; but, that they do not at all, after this, live in sin, so as formerly. See ver. 2, 6, 11, 20. - Eph. 2. 8, 9, 10. - See Heb. 6. 1. where repentance from dead works is reckoned amongst the principles of christian religion. But, to those, that live in sin so as formerly, and backslide from grace, is there no remission of these, as of the former, thro faith, and repentance, i. e. no justification? Yes. But by the keys of the Church: and this is as it were a second conversion; a renewing of the covenant; a beginning again at the principles of christianity, (after which is to follow a new yielding of obedience;) which, how often, God will accept-of, or give us grace to do, we know not. See Heb. 6. 4. - 12. 16, 17. - 2 Pet. 2. 20.

<sup>a</sup> For that which died died unto sin once for all.

10. <sup>a</sup> For in that he died, he died unto [*the full destruction of*] sin [*but*] once: but in that he liveth, he liveth [*now*] unto God [*eternally*].

11. Likewise reckon ye also your selves to be dead indeed unto sin [*not to serve it any more*]; but alive unto God [*wholly to serve him*] thro Jesus Christ our Lord.

12. Let not sin reign therefore [*anymore, since it is destroyed*], in your <sup>1</sup> mortal [*and dying*] body, that ye should obey <sup>2</sup> it, in the lusts thereof.

Present your members unto sin weapons of unrighteousness.

13. Neither <sup>b</sup> yeild ye your members as <sup>c</sup> instruments of unrighteousness unto <sup>3</sup> sin; but yeild your selves unto God, as those that [*by being made members of Christ*] are alive [*by his Spirit*] from the dead, and your members as instruments of righteousness unto God

<sup>c</sup> Arms or weapons.

14. For sin shall not [*hereafter*] have dominion over you [*as formerly, by any virtue of the law, to condemn you,*] for ye are not under the law <sup>4</sup>, but under grace.

15. What then <sup>5</sup> shall we sin, because we are not under the law [*that condemns*]; but under grace [*that pardons*]? God forbid, [*for being freed from this servitude, you stand engaged in another, a contrary*].

16. Know ye not, that to whom ye [*once*] yield [*and give up*] your selves servants to obey, <sup>6</sup> his servants [*thenceforth*] ye are, to whom ye obey: whether of sin unto [*the purchase of*] death; or of obedience, <sup>6</sup> unto [*the obtaining of*] <sup>d</sup> righteousness.

<sup>d</sup> Rom. 4. 22.

17. But God be thanked, that ye were the servants of sin, [*and doctrine of the law*]; but ye have [*since changed your Master and*] obeyed from the heart that [*new evangelical*] form of doctrine, <sup>e</sup> which was delivered you.

<sup>e</sup> Whereto ye were delivered. <sup>f</sup> And being freed from sin, ye have bin made servants to.

18. <sup>f</sup> Being, then, made free from sin, ye became the servants of righteousness.

19. <sup>7</sup> I speak after the [*common*] manner of men [*in this borrowed expression*], because of the infirmity of your

<sup>1</sup> Mortal, i. e. which is, in the time of this life, (if care be not taken), so frail, and subject to sinning, (mortal, and sinful, being used with reference often of the one to the other, as one depending on the other, see Rom. 8. 6, 11. - 7. 24. 1 Cor. 15. 50.), and again which must be so soon called to judgment, and losing the contentments of sin.

<sup>2</sup> Distinguishing sin from the lusts and from unrighteousness, shews, that by it he means the corruption of our nature, and the root of evil in us; which he metaphors a person, the old man; the body; one, whom

we serve; having lusts, &c. so taken vers. 6, 7. Rom. 5. 12.

<sup>3</sup> See the Metaphor more plain, chap. 7. vers. 11.

<sup>4</sup> Do this and live; and cursed every one, &c. Gal. 3. 10. See c. 7. v. 10.

<sup>5</sup> Bound to do him service, to whom you consent, to become his servant.

<sup>6</sup> i. e. Newness of life.

<sup>7</sup> A frequent excuse with this Apostle, when he toucheth expressions of ordinary human customs, and manners. See Gal. 3. 15.

flesh:

flesh: for as [*when servants of sin*] ye have yielded your members servants to <sup>1</sup> uncleanness, and to iniquity unto [*the bringing forth still of more*] iniquity; even so now [*when servants of God, ye are to*] yield your members servants to righteousness unto <sup>a</sup> holiness, [*and to be free from sin-* <sup>a</sup> Sanctification.]

20. For [*so also*] when ye were the servants of sin, ye were <sup>b</sup> free from righteousness. <sup>2</sup> <sup>b</sup> Free men to.

21. [*And when ye were servants so*], <sup>c</sup> what fruit had ye then [*either by enjoiment, or expectation*], in those things, <sup>d</sup> whereof ye, [*for their filthiness*], are now [*even*] ashamed? for the end of those things is death. <sup>c</sup> Rom. 7.5.  
<sup>d</sup> Rom. 1. 26, 27. &c.

22. But now being made free from sin, and become servants to God, <sup>e</sup> ye have your fruit unto [*present*] <sup>3</sup> holiness <sup>f</sup>; and the end, [*hereafter*] everlasting life. <sup>e</sup> Have ye.  
<sup>f</sup> Sanctification.

23. For the wages of sin is death; but <sup>4</sup> the gift of God [*to obedience*] is eternal life, thro Jesus Christ our Lord [*who hath freed us from sin, and from the law*].

C H A P. VII.

1 [F O R] know ye not, brethren, (for I speak to them that know the law) how that <sup>g</sup> the law hath dominion over a man, as long, as he liveth, [*or, as the law is in force; and no longer.*] <sup>g</sup> The law of the man hath power.

2. For the woman which hath an husband, is bound by the law to her <sup>h</sup> husband, so long as he liveth; but if the husband be dead, she is loosed from the law [*and dominion*] of her husband. <sup>h</sup> The living husband.

3. So then, if while her husband liveth, <sup>i</sup> she be married <sup>j</sup> to another <sup>k</sup> man, she shall be called an adulteress: but, if her husband be dead, she is free from that law; so that she is no adulteress, tho she be married to another man. <sup>i</sup> She be to another.

<sup>1</sup> To unclean lusts, and desires. See Rom. 1. 27. and the greatest honor amongst others, that are good.

<sup>2</sup> Righteousness had no power in you at all. <sup>4</sup> Eternal life called his gift, because by his free grace we obtain it.

<sup>3</sup> The sincerest joy, and greatest happiness to your selves, that this life affords; <sup>5</sup> Unless in a case where the law permits, as upon divorce.

4. Wherefore my brethren, ye also are become <sup>1</sup> dead to the law [*your former husband*] by the <sup>2</sup> body of Christ [*crucified, and annulling the law <sup>a</sup>; with whom also ye died, <sup>b</sup> and the law was dead to you <sup>c</sup>*], <sup>d</sup> that ye should be <sup>3</sup> married to another, even to him, who is raised from the dead, that we should bring forth fruit unto God, [*in this marriage*]
5. For, when we were in the flesh [*unmortified*], the <sup>e</sup> motions of sins, which were [*occasioned and strengthened*] <sup>f</sup> by the law, [*our former husband*], <sup>f</sup> did work in our members, to bring forth fruit unto death.
6. But now we are delivered from the law; <sup>g</sup> that being [*now*] dead, wherein we were held [*in subjection*]; that we should serve [*now*] in newness spirit <sup>h</sup>, & not in the oldness of the letter. <sup>6</sup>
7. <sup>7</sup> What <sup>h</sup> shall we say then? Is the law [*which we are delivered from, the cause of*] sin? God forbid. Nay I had not
- <sup>a</sup> Col. 2. 11  
<sup>b</sup> Rom. 6. 3.  
<sup>c</sup> Rom. 7. 6.  
<sup>d</sup> That ye may be to another.  
<sup>e</sup> Affections passions.  
<sup>f</sup> Were wrought.  
<sup>g</sup> Being dead to that.  
<sup>h</sup> Say we then.

1 Note 1. that the Apostle follows both metaphors, of the law being dead to us; and we to it; and useth one for the other, the sense being the same. 2ly. That in these places he takes the law (i. e. the Moral) as given by Moses without the Spirit, exacting perfect obedience, and giving us perfect knowledge of sin, without enabling us at all to do the one, or avoid the other, it so being the very strength of sin. 1 Cor. 15. 56. see chap. 6. vers. 14. 3ly. That, therefore, he indifferently and equivalently useth the phrases to be dead to the law, and to sin; to be under the law, and under sin: they both (as the law is in this sense taken) living and expiring together. For note, that the Apostle opposeth the law, as given by Moses, without the Spirit, and with a curse to the non-performers (see Gal. 2. 10.), to the law, as given now by Christ with the Spirit, and ability to perform it (see 2 Cor. 3. 5, 7, 8. - Rom. 8. 2.) Moses writing it on stones, the Spirit writing it in the hearts. (Heb. 8. 10.) the one killing, the other giving life; the matter of the law given by both, but the manner diverse. The law, after the manner it was formerly given, being now expired and dead. 4ly. That to be dead to the law, is to be freed from the observance of the law ceremonial, and from the condemnation of the law moral, which we had no ability formerly, being without grace, to keep, and so stood liable to the penalty of it, till Christ delivered us: purchasing pardon for all our former breaches, and

grace, for our future observance, of his holy (Rom. 7. 12.) precepts. By which our walking by the Spirit, and our being filled with charity and the fruits thereof, and doing all things, by the Spirit dwelling in us, which are commanded by the law, the writing of the law becomes void, and useless, to such, not only in its condemning power, but in its commands, and directing power; not, that we now are without law, but that we have it, superabundantly, written in our hearts. Consider well Gal. 5. 23. - 1 Tim. 1. 5, 9. - Gal. 3. 19. - Rom. 8. 15.

2 See Eph. 2. 15 - Col. 2. 14, 17. the Mosaic law expiring in him.

3 An apt metaphor to signify, how closely both sin adheres to the unregenerate, and righteousness to the Saints. *They two shall be one.*

4 The prohibition of the law advancing the lust of sinning, as well as making it more guilt-full.

5 In Christ's energy, Spirit, life, in us.

6 The written law, commanding, without the Spirit enabling. See Rom. 2. 29. - 2 Cor. 3. 6, 7, 8.

7 This is a digression, to the beginning of the next chapter, (where the same subject is resumed): being a description of the goodness, yet weakness, of the law, and of the miserable condition of a man under it, (represented, as usually (see 1 Cor. 4. 6) by the Apostle, for modesty sake, in his own person) sensible of sin, yet unable to avoid it, before Grace received.

known sin, but by the law: for I had not known <sup>1</sup> *concupiscence*, except the law had said; Thou shalt not covet.

8. But <sup>2</sup> sin <sup>a</sup> taking occasion by the commandment <sup>b</sup> *Receiving advantage.* [ *prohibiting, but not quelling, sin in me, the more it was restrained, the more it* ] wrought in me all <sup>c</sup> manner of concupiscence. For without the [ *promulgated* ] law sin <sup>d</sup> was [ *as it were* ] dead <sup>3</sup> [ *neither so apparent, nor so active and exorbitant.* ] <sup>b</sup> See Rom. 8. 3. <sup>c</sup> Coveting, or lusting, <sup>d</sup> Is.

9. For <sup>f</sup> I was alive [ *to my appearance, being neither wounded by my conscience, nor so much solicited by sin,* ] without the law once; but, when the commandment came, sin revived <sup>4</sup> [ *being strengthened by it* ], and I died. <sup>f</sup> I indeed lived.

10. And the Commandment which was ordained to life [ *could I have obeyed it* ], I found [ *to me* ] to be unto death.

11. For sin taking occasion by the commandment deceived me [ *who expected justification by the law* ], and, by it, slew me.

12. <sup>g</sup> Wherefore the law is holy, and the commandment <sup>g</sup> *So that.* holy, and just, and good.

13. Was that then which is good, made [ *the cause of* ] death unto me? God forbid. But [ *it was* ] sin [ *that was the cause* ] that it might appear sin [ *indeed, even* ] working death <sup>b</sup> in me by that which is good: that sin, <sup>6</sup> by the commandment, might become exceeding sinful. <sup>b</sup> To me.

14. For we know, that the law is spiritual [ *and commands only what is good* ]; but [ *I obey it not, because* ] <sup>7</sup> I am car-

<sup>1</sup> Those first inward motions of lusts in the soul, prohibited in the 10th commandment, the sinfulness of which, the heathens took no notice of.

<sup>2</sup> See Comment. on chap. 6. vers. 13.

<sup>3</sup> Being not stirred up and provoked by the Antithesis of the law.

<sup>4</sup> See 1 Cor. 15. 56. 'Tis no sin, where is no commandment; again, sin less raging, where is no restraint.

<sup>5</sup> Saw my self dead in sin, and by it, liable to eternal death; the commandment plainly condemning me: *curst is he*, &c. Gal. 2. 10.

<sup>6</sup> He speaks of concupiscence, the root of all actual sins in us. Which he makes as a person that sins, and as a tyrant over us.

<sup>7</sup> It must be granted: that there are, amongst the *unregenerate*, some so habituated and enslaved to sin, and so darkened in heart, as they have almost quite lost all *sense*, and discernment of good and evil. Others, that have a striving between the *sensual appetite*, and *reason*, or the *mind*:

this necessarily ( by reason of the light and law of nature, or of the law written, that is not quite darkened in the soul ) dictating contrary to their practice. ( Such those; Mat. 13. 20, 21. - See Rom. 2. 14. Such sho in the Poet. *Video meliora proboque*, &c. ) So that they may rightly be said to follow their lusts with some unwillingness, and against their mind. But, in this strife, either reason, the better part, is not exactly rectified, and consentient to the law of God, or, of nature, ( as appears in those heathens who seem to have followed it; yet have not bin excused from sin: ) or else, at least, no power they have to shake off the bands of their lusts and follow their reason, when right, because they are destitute of grace, see Rom. 8. 7, 8.

Again, in the *regenerate*, & those that have not only reason, but grace, and the spirit, a strife again there is not only between their appetite & reason; but between their *appetite*, or *flesh*, and the *Spirit of Grace*; sometimes, to the doing evil, what they would not; & committing

mitting sins of infirmity: See Jam. 3. 2. 1 Jo. 1. 8. Gal. 5. 17. translated [ *so that ye cannot do* ], but the Original is [ *so that ye do not the things that ye would* ] Sometimes, and most frequently, to the doing good; so; as, according to the Spirit, they would not; that is, to have their actions mixt with some imperfections and faultiness. See Jam. 3. 2. - 1 Jo. 1. 8. Either peccant in the substance, or in some circumstance, or in some mixture of a contrary volition Gal. 5. 17. Now the Apostle seems here to describe the condition only of the former; to wit of one, awakened by the knowledge of the law, yet not enabled by grace: as the three first ages have, commonly interpreted this chapter. *Awakened*, I say, so that he hath a law of his mind, called also the law of nature (as every one hath, less, or more, see Rom. 2. 15.) an inward man, warring against the law of his members, by which mind also he serves, i.e. delights in, the law of God, consents unto it that it is good; and so, hates that evil, which the tyranny and power of the habit of sin ruling in him forceth him still to practice, (which are the expressions in this chapter). All which are some weak resemblances of those inclinations to good, which are in the regenerate (the law being a good School-master to bring us unto Christ) and proceed from Gods general illumination of all mens consciences, in a less, or higher, degree, Rom. 1. 19.

Such I said was her condition in the Tragedy - *Video meliora proboque*. Such the Scribes Mark 12. 32. Such the heathens; who consented to the things contained in the law, that they were good. Else how could conscience excuse, when they did them Rom. 2. 15. to whom the law of nature (Rom. 2. 14.), by which they knew God (Rom. 1. 21.), is the same with the law of the mind here. Such the Jew Rom. 10. 2. who is said to rely in the law, to approve the things for excellent, in which he is instructed out of it, to boast of it, &c. Rom. 2. 17, 18. answering here to consenting to its goodness, and delighting in it: for by the observing thereof, also, he hoped for salvation. Rom. 9. 32. (For it is certain, that men do contrary to many things, which they consent are good *ratione bonestis*, because they think them not good *ratione jucundi*; and the Apostle here, doing otherwise approved the goodness of the law only in the first sense: And this opinion, that all those who find, reluctance to sin &c. are regenerate, tho

their outward works are evil, destroys many souls.)

Such S. Paul's, when a Pharisee, being: then zealous toward God, &c. Act. 22. 3: Gal. 1. 14. But not yet regenerate; as appears by the transition Rom. 8. 3. and throughout this chapter, in that *this law of his mind*, [ *doth not overcome*, but ] *is overcome*, and brought into captivity, by his *conscience*, and the law of sin. Ver. 14. and in that he is yet carnal, *sold under sin*, [ i.e. a slave to it ] ver. 14. *not knowing*, tho he will it, how to perform that which is good. Ver. 18. but *having* evil still present with him, ver. 21. and also proceeding to the actual performance of it, *doing still what he would not*; nay, what he even hates. Ver. 15. Hence crying out ver. 24. *O wretched man that I am*. All which expressions are contradictory to S. Pauls description, not of the future, but of the present, condition of him, that is regenerate in the 5th, 6th, the beginning of this, and in the 8th, chapters. See the contradictions between c. 7. v. 14. and c. 8. v. 9. - between 7. 24. and 7. 6. - 6. 5. - between 7. 23, 5. and c. 8. 2, 3, 4. - 5. 15. - 6. 2, 14. - between 7. 25, 18. and 6. 13. - 12. 1. and therefore these texts speak not of the same, but several persons. In which places he saith that 'the regenerate are no more in the flesh, but in the spirit - c. 8. v. 9. - The motions of sin no more working [ not, in their mind, but ] in their members, to bring forth fruit unto death. Chap. 7. ver. 5. - That they are now made free from the law of sin c. 8. v. 2. Now dead to sin, and so living no longer therein. Chap. 6. ver. 2. The old man crucified in them, and the body of sin destroyed, and they no more servants of it, c. 6. v. 6. Gal. 5. 24. Walking henceforth not after the flesh, but after the spirit. Chap. 8. ver. 4. Now yielding [ not only their mind, but ] their members servants of righteousness c. 6. v. 17. and their bodies a holy acceptable sacrifice unto God c. 12. v. 1. Members of Christ 1 Cor. 6. 15. and Temples of the Holy Ghost 1 Cor. 6. 19. So that these places must needs be meant of several conditions. And none therefore may presume, who bring forth outwardly fruit unto death, that they are notwithstanding regenerate, because they have reluctance to sin; and do consent to the law, when they do sin, that it is good &c. as if none did thus, but the regenerate.

The Apostles expressions therefore here, of *not willing* the evil he doth (for he must needs



needs disaffect so far as he disallows; and there is alwaies the same degree of velleity to a thing, as there is approbation of it), or not doing such actions himself, but sin in him, &c. are not inserted here to leave any innocence, or excuse upon himself, as not accellary to his fault; but, partly to acknowledge the good operation of the law upon him, partly the tyrannical and powerful operation of sin in him, before grace; even after the knowledge of the law, and reluctance of conscience, hurrying him, volens nolens, as it were, into all wickedness: thus sin becoming exceeding sinful ver. 13. and so his conditio exceeding miserable ver. 24. whilst the mind disaffecting contrary serves to increase the sense of his fault, without ability to redress it.

Yet if, notwithstanding what is said, any will interpret this chapter, as speaking of the lesser sins of infirmity, or those by some called venial, of the regenerate; from which tis confessed they, whilst in this life, can never be wholly free, according to Jam. 3. 2. Such interpretation, I grant, agrees well with the analogy of faith; tho it seems not to me so fitting in this place to the Apostles discourse, and purpose; nor to those expressions; [carnal; sold under sin; captivity to the law of sin; a body of death, &c.] And tis to be noted: that, tho S. Austin (who having, at several times, interpreted it both waies: namely of the natural, and of the spiritual, man) saith in his Retract. l. 2. c. 1. that the later seems the more probable; yet his interpretation of it, applied to the spiritual man, is this only: That the evil which the Apostle did so contrary to his mind, will, or endeavor, was only concupiscere, without his either outwardly acting, or also inwardly consenting to such Concupiscence. And this is

the furthest S. Augustin goes; as appears at full in his comment on this chapter (c. n. tra duas Epistolas Telag. l. 1. c. 10.) where upon ver. 15, 16. he hath these words. - Facere se dixit & operari, non affectu consentiendi & implendi, sed ipso motu concupiscendi. - And upon [non ego operor] he saith; - Si & concupiscit, & consentit, & agit, quomodo non ipse illud operatur, etiam si se operari dicit, & vinci graviter ingemiscit? - And upon ver. 25. he saith - Servio, carne, sei: legi peccati, concupiscendo: memne autem legi Dei eadem concupiscencia non consentiendo. And Serm. 43. & 45. de Tempore he saith - Non ergo quod vult agit Apostolus; quia vult non concupiscere, & tamen concupiscit; ideo, quod non vult agit. See the like in Joann. Tract. 41. - Hoc dicebat ille: perficere bonum non mihi adjacet, quia non poterat facere, ut non concupisceret; faciebat tamen, ut concupiscencia non consentiret, & concupiscencia membra ad scelus non praeberet. And so Epiphani. Har. 64. - Quod operor non cognosce, &c. non de eo, quod operari sumus, ac perficimus, malum accipiendum est, sed de eo, quod solum cogitamus. Where the Fathers (as Dr Taylor well noteth) by their limiting this inevitability of sinning to the matter of desires, or concupiscence, give no allowance, or pretence; to any man to commit any sinful actions, or speak evil words, or delight in, or consent to, any evil thoughts, upon the pretence of their being sins of unavoidable infirmity. But, indeed, in this exposition the applying of *πρωτοειν, ποτιν, & υπερ, α, ε, ο, χ*, only to concupiscence or desire, seems very forced. As likewise the making the opposite good, which the Apostle would persevere, to be only non concupiscere. Add to this, that the sin the Apostle complains of, is such as slaies him ver. 1. which concupiscence unperfected doth not.

nal, <sup>1</sup> sold under sin, [and captivated even against my own reason.]

15. For that which I do, <sup>1</sup> I, [instructed already in the law], allow not: for, what I would [do according to the law], <sup>a</sup> know that do I not; but what I [from the law prohibiting it] hate <sup>not.</sup> [and disapprove], that do I.

16. <sup>1</sup> If then, I do that which I would not, I [justifie and] consent unto the law [which forbids it], that it is good.

17. <sup>b</sup> Now then [thus doing it against my approbation and] <sup>b</sup> But now.

<sup>1</sup> Both, born of those who were slaves to it; and again, enslaved by my own evil habits.

<sup>2</sup> This is said against the objection (ver. 7.) in confirmation of the answer (ver. 13.)

*consent that it is fit to be done*], it is no more <sup>1</sup> I, <sup>1</sup> that do it: <sup>2</sup> but sin, that dwelleth in me.

<sup>a</sup> Good  
dwelleth  
not.

18. [*Sin I say that dwelleth in me*]: for I know [*and confess*], that in me, that is, <sup>3</sup> in my flesh <sup>a</sup> dwelleth <sup>4</sup> no good thing. For, <sup>5</sup> to will is present with me [*indeed informed and terrified by the law*]: but, how to perform that which is good, I find not [*by reason of the strength of my lusts, I not being enabled by the law.*]

19. For the good that I would, I do not: but the evil, which I would not, that I do.

20. Now if I do that I would not, it is no more I that do it; but sin that dwelleth in me [*not yet extirpated by the law.*]

21. I find then a <sup>6</sup> law [*striving against Gods law*], that when I would do good [*after its commands*] evil is present with me.

22. For I delight in the law of God after <sup>7</sup> the inward man [*of my mind and reason.*]

23. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

<sup>d</sup> This body of death. 24. O Wretched man that I am, who shall deliver me from <sup>d</sup> the body of this death [*of sin.*]

<sup>1</sup> No more I: the outward man, whom I would keep under, this being not so much my self, as the inward; denomination being taken from the chiefest part.

<sup>2</sup> Which shews my greater slavery to sin.

<sup>3</sup> Note; that, by the *flesh, members*, the *old*, the *outward*, man, &c. is meant not one part of man only, as the outward members, the sensitive faculties, &c. but the whole man, such as he is by nature; for we read of a *fleshy mind* ( see Col. 2. 18. - Rom. 8. 7. Rom. 12. 2. 1. - 1 Tim. 6. 5. - 2 Tim. 3. 8. Eph. 4. 23. &c. ) and sins of the *flesh*, some of them to be, *hated, hated, of, heresies* ( Gal. 5. 20. ) *desire of honor, vain-glory*, &c. which, doubtless, are in the superior faculties. Again, by the *mind* is meant the whole man, such as he is by the light, which the law of nature; or greater yet, the law written; or greater yet, Grace ( which likewise confers ability, as well as knowledge ) gives him; in which *whole man* the body and flesh also is comprehended ( see 1 Cor. 6. 15. Rom. 6. 13. ) These are not, ( therefore ) several faculties, but contrary qualities in the same faculties, partly corrupted, partly enlightened, or renewed. But tho' all our faculties, in the

state of nature, are corrupted, yet the first and chiefest source of corruption may justly be imputed to the outward faculties of our senses: these loving all things, that delight them; many of which, in such a degree and quantity as they crave, cannot be had without sin. Hence the mind, &c. called the inward man ( verſ. 12. ) and, lusts said to war not against the Spirit, but the Soul. 1 Pet. 2. 11. - Jam. 4. 1.

<sup>4</sup> No good thing, before Grace; but, after it, it is otherwise. See 1 Cor. 5. 15. &c. Rom. 6. 13. - 12. 1. Or no good after Grace, except as it is mastered by the Spirit. It, then also, still tempting us. ( Gal. 5. 16. )

<sup>5</sup> To will: i. e. from the light of nature, and of the law, and out of pressure, and terror of conscience, uneffectively to wish

<sup>6</sup> The command and edict as it were of a corrupt nature, and desires ( see verſ. 2. ) strengthened by custom.

<sup>7</sup> According to the great impressions of truth, which the law hath made in my mind; giving me light, but not strength. Rom. 8. 3.

25. I thank God [ *whose Spirit of life hath made me free* <sup>a Rom. 8. 2:</sup> *from the law of sin and death in some degree already, and will more fully hereafter* ], thro Jesus Christ our Lord. <sup>1</sup> So then, [ *whilst under the law* ], <sup>b</sup> with the mind I my self, serve <sup>b The same</sup> the law of God [ *whilst I confess it holy and fit to be obeyed* ]; <sup>d I with my</sup> but [ *yet* ] with the flesh, [ *in my actions* ], the law of sin. <sup>d</sup> mind.

## C H A P. VIII.

I. <sup>1</sup> **T**Here is, therefore now, no condemnation [ *from the law, for sins past,* ] to them, which are [ *engrafted* ] in Christ Jesus, who [ *hereafter* ] walk not after the flesh, but after the spirit.

2. For the <sup>1</sup> law [ *and power* ] of the Spirit of life, <sup>c</sup> in [ *and thro* ] Christ Jesus, hath made me free from the law, <sup>c See Rom. 5. 19.</sup> [ *and the dominion* ], of sin, and death.

3. For what the law [ *of Moses* ] could not do, in that it was weak [ *and uneffectual* ] thro [ *the wickedness of* ] the flesh, God sending his own son in the likeness of sinful flesh, and <sup>d</sup> for sin condemned [ *and destroyed* ] sin in the flesh <sup>d A sacrifice for sin.</sup> [ *from having there any more dominion.* ]

4. That [ *so* ] <sup>e</sup> the righteousness of the law, [ *which* <sup>e The ordinance.</sup> *could not by its own strength, by his* ] <sup>4</sup> might be fulfilled <sup>5</sup> in us, who- [ *soever* ] walk not after [ *the lusts of* ] the flesh, but after [ *the motions of* ] the spirit.

5. For they, that are <sup>6</sup> after the flesh, [ *such* ] do mind <sup>7</sup> the things of the flesh: but they that are after the spirit the things of the spirit.

<sup>1</sup> This is a recapitulation of his condition under the law. Or, as others interpret it, an intimation, that still in him regenerate were some reliques of the wickedness of the flesh, working in him; but harmless; Rom. 8. 1. because now not walking after the flesh, there was no condemnation, for these motions of it. - According to this sense: the paraphrase runs thus. - *But with the flesh,* [ *so much as it can have any motions, or power in me, I serve* ] *the law of sin.* See Gal. 5. 16.

<sup>2</sup> The Apostle returns to his former matter, from which he digressed at the seventh verse of the former chapter.

<sup>3</sup> The grace of regeneration.

<sup>4</sup> Fulfilled: in every part and precept

of the law: tho no part in every degree. *Perfectio partium* in every one that is regenerate, tho not *graduum.* In us: being engrafted into Christ, and moved by his Spirit.

<sup>5</sup> Observed, and obeyed. ( See Gal. 6. 2. - Rom. 2. 27. ) by us engrafted into Christ the fountain of righteousness ( Rom. 5. 19. ) and moved by his Spirit: obeyed in all the parts and precepts of it, so that henceforth we live in the habit, and custome of no one sin. See the contrary in carnal minds *vers. 7.*

<sup>6</sup> Men unregenerate over-ruled by its lusts.

<sup>7</sup> Such tree, such fruit. Mat. 7. 18.

*f* The  
minding of  
the flesh.

*g* The  
minding of  
the Spirit.

*h* The  
minding of  
the flesh.

6. [ *Now* ] <sup>1</sup> for, *f* to be carnally minded, is death [ *in the issue* ] : but *g* to be spiritually minded, is life and peace.

7. [ *Death I say* ] because *b* the carnal mind is enmity against God: for it <sup>2</sup> is not subject to the law of God, <sup>3</sup> neither indeed can be.

8. So then, they, that are in the flesh, cannot please God.

9. But ye [ *now* ] are not in the flesh, but in the Spirit, if so be, that the Spirit of God dwell [ *and shew its works of holiness* ] in you. Now if any man have not [ *this* ] the Spirit of Christ [ *which is communicated from him to all his body; however he name himself* ], he is none of his.

*i* Rom. 7.  
11. And if <sup>4</sup> Christ be in you, the body [ *indeed* ] is [ *slain and* ] dead : <sup>5</sup> because of sin [ *heretofore committed* ] : but [ *the better part* ] the spirit is life, because of righteousness [ *now attained.* ]

*k* Because of  
his Spirit. 11. But [ *tho the body be dead and corruptible, because of sin* ] if the spirit of him that raised up Jesus from the dead dwell in you: he, that raised up Christ from the dead [ *by that Spirit* ], shall also quicken your mortal bodies [ *from dead works now, and hereafter from death it self* ] *k* by his spirit, that dwelleth in you.

12. Therefore, Brethren, we are debtors [ *for any good received or receivable* ] not to the flesh, to live after the flesh [ *any longer, but to the Spirit.* ]

13. For if ye live after [ *the desires of* ] the flesh ye shall dy: <sup>6</sup> but, if ye thro the Spirit do mortifie the deeds of the body, ye shall live.

14. [ *Ye shall live ( I say )* ], for as many, as are [ *informed and* ] led by the Spirit of God, they are the Sons of God, <sup>7</sup> [ *and so heirs of life eternal.* ]

<sup>1</sup> Note, that the Apostle's [ *℥. for* ] is not alwaies causal; nor his [ *℥. but* ] adversative or discretive, but many times illative only; so translated vers. 8.

<sup>2</sup> Until ones naturally carnal mind be changed by Gods Spirit, his works cannot, so as to live in the constant practice of any one virtue; but he lives in an habitual breach of some parts of the law at least; and for the rest when he performs outward acts according to it, he fails both in the root and end of a good work, not doing it out of love to God, nor for his glory. See Matt. 7. 17. - Rom. 3. 9, 10, 23.

<sup>3</sup> The law being so strict, and its lusts so

extravagant. Rom. 7. 14.

<sup>4</sup> Christ being in us, or his Spirit; his Spirit, being in us, or Gods Spirit, is all one.

<sup>5</sup> Dead in sin, heretofore Rom. 7. 9, 11. Eph. 2. 1. dead to sin, now Rom. 6. 2. and dead for sin, the body shall be Rom. 5. 12. tho not to continue. See Rom. 6. 12. note.

<sup>6</sup> According to vers. 6.

<sup>7</sup> As receiving the seal of their adoption by the Spirit: Or, as being one with him that is the natural Son, because both moved by the same Spirit: Or, as being begotten anew ( as his natural Son was Mat. 1. 20. ) of the Spirit. See Jo. 3. 5.

15. For ye have not [now] received the Spirit of bondage again [un-] to fear <sup>a</sup> [as under the law <sup>b</sup>]; <sup>a</sup> See Heb. 12. 18. but ye have received the Spirit of adoption, whereby we <sup>b</sup> Gal. 4. 5. [confidently] cry [unto God] <sup>3</sup> Abba Father.

16. [Whilst] <sup>c</sup> the Spirit itself [given to us] <sup>4</sup> beareth <sup>c</sup> That same witness with our spirit, that we are the children of God. spirit.

17. And if children, <sup>5</sup> then heirs; heirs of God, and joint-heirs with Christ: if so be [first, for this inheritance] that we suffer <sup>6</sup> with him, that we may [hereafter] be also glorified together, [and live, with him.]

18. For [tho we suffer here] I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be [ere long] revealed in us, [the longing and desire not only of us, but of the whole creation.]

19. For the earnest expectation of the <sup>7</sup> creature [now] <sup>d</sup> waiteth <sup>2</sup> for th[is] manifestation <sup>e</sup> of the Sons of God. <sup>d</sup> Attends the revelation.

20. (For the <sup>7</sup> creature [even the whole fabrick of heaven and earth] was made subject to vanity, <sup>7</sup> [and dissolution]; <sup>e</sup> See 1 Joh. 3. 2. not willingly, <sup>7</sup> [and from their own natural inclination]; but by reason of him, who hath [so] subjected the same, in [like] hope [of a future deliverance.]

1 Spirit for a passion, a frequent Hebrewism. See Rom. 11. 8.

2 See Rom. 3. 20. fear of death. Heb. 9. 15.

3 A Syriack word composed of the two first letters. Such an easie word as infants are apt first to speak. Perhaps, taken up from our Savior see Mark 14. 36. It was an ordinary compellation amongst Jews of younger men to any their Elders; so which our Savior alludes. Mat. 23. 9.

4 Therefore called, Seal, Pledg, first fruits.

5 The Elder brother having a double portion, but the younger also sharing in the inheritance. See Deut. 21. 16, 17.

6 Like him, for him, for and with his, and our, fellow-members.

7 The creature; most probably, the fabrick of heaven and earth; because these only naturally permanent: and so subjected not willingly, and out of any natural propensity, to vanity, which (vers. 21.) is, partly at least, expounded to be corruption; part of this fabrick, earth, probably, at the first was subject to changes in some of its particles, but perfective only, and for its ornament, not disfigure, and for mans benefit, not toil. Yet subjected afterward to vanity: 1. in its end, the earth (and heaven too) equally serving the unjust, as just:

2. in its matter, to all the unworthy and filthy and fruitless changes, that may be, and this, by God, after its creation; being cursed for mans sin. See Gen. 3. 17, 18. the lower part of the creation being, as by man abused to sin, so many times by God disordered and discomposed for the punishment of sin. Again, subjected at the last day to an unnatural dissolution by fire. See 2 Pet. 3. 10. Again; these creatures are promised to be delivered, and made free, from corruption, as well as the Sons of God. See 2 Pet. 3. 13. Act. 3. 21. But the extent of Creature here it seems, should not be applied to all things generally that are, or ever were, in heaven or earth, a many of which are its imperfections: nor probably to living creatures; for 1. *wait*, here seems to speak of things yet permanent, not transient: 2. the beasts are subjected *naturally*, and so *willingly* to vanity, and dissolution, 3. No curse upon them is read of, since their creation, by which they became so; nor no promise elsewhere, for these, as for heaven and earth, ever to be restored.

8 By a tacit instinct of natural propensity inclining to its own perfection, which now it hath not, Gen. 3. 18. but then shall have, Act. 3. 21. - 2 Pet. 3. 13. If. 65. 17.

21. Because

21. Because the creature it self also [*then*] shall be delivered from the bondage of corruption <sup>1</sup> into the glorious liberty of the children of God. <sup>1</sup>)

<sup>a</sup> Every creature. <sup>b</sup> Is in pains of child-birth: 22 For we know that <sup>a</sup> the whole creation groaneth and <sup>b</sup> travelleth in pain together [*to be delivered of the burden of the curse*]: until now.

<sup>c</sup> 2 Cor. 5. 23. And not only *they*, but our selves also, which have <sup>2</sup> the first fruits of the Spirit [*already, and so assured of the rest, yet*] even we our selves groan <sup>e</sup> within our selves, waiting for the adoption, *to wit*, the [*final*] <sup>d</sup> redemption of our body.

<sup>1</sup> 14-4-30. 24. [*Waiting, I say, not possessing*]: for <sup>3</sup> we are saved [*now*] by hope [*only*]: but hope, that is seen, is not hope; for, what a man seeth, why doth he yet hope for?

25. But if we hope for that we see not, then do we [*and must*] with patience [*yet a while*] wait for it.

<sup>c</sup> Joins in relieving our distresses. 26 [*In which waiting*] likewise, <sup>+</sup> the Spirit also <sup>e</sup> helpeth our infirmities: for we know not, [*being troubled with, and weary of, present distresses, and necessities*] what we should pray for [*or in what manner*], as we <sup>5</sup> ought: but

<sup>f</sup> Doth more than intercede. <sup>g</sup> Unuttered groans. [*it is*] the <sup>4</sup> Spirit itself [*within our hearts, that*] <sup>f</sup> maketh intercession for us with <sup>g</sup> groanings, which cannot be uttered [*by us*].

27. And he, that searcheth the hearts, [*well*] knoweth [*without our expressions*], what is the mind [*and desire*] of the Spirit [*that cometh from him*], <sup>b</sup> because it <sup>+</sup> maketh intercession for the Saints [*not according to the affections of the flesh, but*] <sup>i</sup> according to the will [*and glory*] of God.

<sup>i</sup> According to God. 28. And we know, that all things, [*according to his intercession, and Gods will*], work together for good to them, that love [*and be beloved of*] God; to them, who are [*the*] called [*to grace*] according to his [*fore*]-purpose. <sup>6</sup>

<sup>1</sup> To be free from after-dissolution, so as they.

<sup>2</sup> Those wonderful graces of the Spirit mentioned 1 Cor. 12. c. and 14. c. &c. See Eph. 1. 13, 14.

<sup>3</sup> i. e. Our salvation is now only in hope.

<sup>4</sup> Maketh Intercession, vers. 27. That the Spirit is any other way an Intercessor for us, than only within us, we read not: that he is so within us, see Jo. 14. 17. and the beginning of this verse. God searching the heart: and this is its seat. 2 Cor. 1. 22. and the act of praying attributed to him see Gal. 4. 6. And tis certain, that tis the Spirit with-

in, that teacheth us to pray, as we ought. But this *help* of the Spirit (vers. 25.) may be meant not only of that private assistance afforded in our own devotions (being not so eminently discernable): but also of its public, and extraordinary, inspiration of some men, especially in the Apostle's times, who with great vehemency poured forth its dictates in the public assemblies, and meetings of the Church. See 1 Cor. 14. 14, 15, 16. When also was a miraculous gift, of praier, as of languages, &c.

<sup>5</sup> Men naturally are averse from sufferings.

<sup>6</sup> Not according to their deserts.

29. [*His fore-purpos<sup>e</sup> I say*]; for <sup>1</sup> whom he did <sup>a</sup> fore-know [*and approve of, them*] he also <sup>b</sup> did <sup>2</sup> predestinate [*and appoint*] to be conformed to the <sup>3</sup> image [*and made the like*] of his Son, that [*so*] he might [*only*] be the first <sup>c</sup> born [*and chief*] amongst many [*more*] brethren.

30. Moreover whom he did [*thus*] predestinate, them he also [*afterward*] <sup>4</sup> called; and whom he called, them he also [*from all their sins*] justified; <sup>4</sup> and whom he justified, them he also <sup>4</sup> glorified. <sup>5</sup>

<sup>a</sup> Matt. 7.  
<sup>23.</sup> -Rom.  
11. 2. -1  
Pet. 1. 2.  
<sup>2</sup> Tim. 2.  
19.  
<sup>b</sup> Hath pre-  
ordained.  
<sup>c</sup> Col. 1. 18.  
Rev. 1. 5.

31. What shall we then say to these things? [*tho afflicted, and groaning, and waiting for the present, yet*] if God [*thus*] be for us, <sup>d</sup> who can be against us [*so far as to wrong us*]? <sup>d</sup> Who shall.

32. He that spared not his own Son, but delivered him up for us all: how shall he not [*together*] with him also freely give us <sup>e</sup> all things?

<sup>e</sup> See 1 Tim.

33. Who shall lay any thing [*now*] to the charge of [*those, who are*] Gods elect, [*to make him change his affection to them*]? It is God, that justifieth [*us*].

<sup>4.</sup> 8. -2  
Pet. 1. 3.

34. Who is he, that condemneth [*us*]? It is Christ [*the Son of God*] that [*even*] died [*for us*]; <sup>f</sup> yea rather, that is risen again [*to defend and protect us*], who is even at the right hand of God [*in highest place*]; who also [*there*] maketh <sup>g</sup> intercession for us.

<sup>f</sup> 1 Cor. 15. 7  
17. -Rom.  
5. 10.

35. Who [*then*] shall separate us from th[is *dearest*] love of Christ [*toward us*]? Shall <sup>h</sup> tribulation, <sup>h</sup> or distress, or persecution, or famine, or nakedness, or peril, or sword?

36. [*Tho we do suffer all these*] (as it is written, <sup>i</sup> for thy sake we are killed all the day long, we are accounted as sheep for the slaughter.)

<sup>g</sup> Pf. 44. 22.

37. <sup>b</sup> Nay in all these things we are more than conquerors, <sup>h</sup> thro him [*and his protection*] that [*thus*] loved us.

<sup>h</sup> Bur.

38. For I am persuaded, that neither <sup>10</sup> death, nor life,

1 Our salvation is Gods design; and therefore, by no accident. to be hindred.

2 See the following notes on Rom. 9. 8. &c.

3 In Spirit (see vers. 9.) in sufferings; in glory. (See vers. 17.)

4 Hebraism frequent; the preterperfect tense for the present, or future.

5 Glorified. This, tho not altogether as yet acted, yet certainly decreed; acted too already in the head; and in the body in part, by having the first fruits of the spirit, and being adopted to an inheritance, &c.

6 Presenting there his obedience, his sufferings, his prayers, our prayers, sanctified thro him.

7 He proceeds in order from less troubles to greater.

8 i. e. Can any tribulation be so great as to hinder and separate us from his protection in it, deliverance from it? see Jo. 10. 28. the effects of his love, &c

9 In not forsaking but courageously maintaining our profession, &c.

10 Fear of death, hope of life.

nor Angels, <sup>1</sup> nor <sup>2</sup> principalities, <sup>3</sup> nor powers, nor <sup>4</sup> things present, nor things to come,

39. Nor <sup>5</sup> height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in [ *and thro* ] Christ Jesus our Lord; [ *that it will not surely save, protect, deliver us in, thro, and from, them all.* ]

## C H A P. I X.

<sup>a</sup> See c. 8.  
28. - c. 9.  
11. - 11. 2.

1. [ *As for the Jews, my brethren, remaining yet in unbelief, and not so called a; nor seeking Righteousness by Faith in Christ, but by works,* ] I say the truth in Christ, I ly not, my conscience also bearing me witness, <sup>c</sup> in the Holy Ghost,

<sup>b</sup> See Rom. 11. 25.

2. [ *Tho I have suffered much from them; yet* ] that I have great heaviness, and continual sorrow in my heart <sup>b</sup> [ *for their blindness and infidelity.* ]

<sup>c</sup> Anathema separated.

3. For I could wish, that my self were <sup>c</sup> accursed from Christ, for my brethren, my kinsmen according to the flesh :

<sup>d</sup> The Testaments.  
<sup>e</sup> The worship.

4. Who are Israelites: to whom pertaineth the adoption [ *of God, when all other nations were aliens* ] and the glory, <sup>f</sup> and <sup>d</sup> the covenants, <sup>2</sup> and the giving of the law, and <sup>e</sup> the service of God, <sup>2</sup> and the promises. <sup>10</sup>

<sup>f</sup> But it is not possible, that.

5. Whole are the fathers, and [ *lastly* ] of whom, <sup>11</sup> as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.

6. [ *Yet I speak* ] <sup>f</sup> not [ *this* ], as tho the word [ *and pro-*

1 Angels of Satan.

2 These seem to be the attributes of Angels, see Eph. 6. 12. Col. 2. 15. To which terms are added two more ( Col. 1. 16. ) thrones, and dominions. So Eph. 1. 21. Christ, being advanced above Angels, is said only to be above all *principalities*, &c. And, it may be, these attributes they have from their government amongst us. See Dan. 10. 13, 20. - 11. 1. concerning the regent-Angel of the affairs of Persia. But here the words may also be understood of earthly Princes and Potentates.

3 The Orientals generally use abstracts for concretes.

4 Present or future sufferings.

5 Things above, or below: honors or disgraces.

6 The searcher of hearts, and witness to

my conscience.

7 Ark of the Covenant, &c. within the Sanctum Sanctorum, on which Gods glory appeared. 1 Sam. 4. 21. Pl. 78. 61.

8 Covenants, made, at several times; with Abraham Gen. 17. - with Moses Exod. 24. - made with several Sacraments; Circumcision Gen. 17. sprinkling of blood, Exod. 24. See Gal. 3. 17, 8. compare vers. 19. and Heb. 8. 9.

9 The law ceremonial.

10 Of the messias, and of Canaan, made to Abraham, &c. as also those promises contained in the prophets.

11 This limitation frequently made. See Rom. 1. 3. - A&T. 2. 30. lest people should imagine him merely human; and not acknowledge also his nature divine.



mise] of God [to them] <sup>a</sup> hath taken none effect. For <sup>a</sup> Should they are not all [the] Israel, [to whom the promise was made,] have mis- which are [descended] of Israel. <sup>b</sup> Gen. 21. <sup>c</sup> The seed be called to thee.

7. Neither because they are the seed of Abraham are they all children [of Gods covenant;] but <sup>b</sup> [tis said only], in Isaac shall <sup>c</sup> thy seed be called, [tho Abraham had more children.] <sup>12.</sup>

8. <sup>†</sup> That is, [all] they, which are the children of the flesh, these are not the children of God [’s choice]; but the children of the promise <sup>2</sup> [only, as Isaac was,] are counted for the seed.

9. For this <sup>d</sup> is the word of promise [not whosoever is born of thee shall be heirs of the promise; but] <sup>e</sup> at this time will I come, and Sarah shall have a Son, [the Heir to it.]

10. And not only this [election of God appears in Isaac, the only Son of Abraham by Sarah his wife] <sup>f</sup>: but [much more in this]; when [the same woman] Rebecca also had conceived [twins] by one, even by our Father Isaac;

when [the same woman] Rebecca had conceived [twins] by one, even by our Father Isaac.

8. <sup>†</sup> That is, they which are the children of the flesh [to wit, such as seek for righteousness and salvation by the works of the law, and carnal ceremonies], these are not the children [accepted] of God: but the children of the promise, [that seek for righteousness, as Abraham did, by faith], are counted for the seed.

9. For this is the word of promise, [whereon depends the blessed seed.] At this time will I come and Sarah shall have a Son.

10. <sup>\*</sup> And not only this [election of God, not of all Abrahams seed, but only of believers, appears in Isaac; who perhaps may seem in a more special manner Abrahams seed, than his other children]: but [appears also], had conceived [twins] by one,

<sup>d</sup> Speech was a speech of promise. <sup>e</sup> According to Gen. 18. 10. <sup>f</sup> But also Rebecca conceiving at once.

1. Altho the Apostle elsewhere define the children of promise by the 2d causes, by using the means to attain it, faith, &c. as Gal. 3. 7. and Rom. 9. 31. &c. yet here he seems to ascend higher to the first cause, even Gods election, as appears by the quoting of Pharaoh; by the objections and answers he makes; the objections being of no such hard scruple; nor the answers any way apposite, or framed so satisfactorily, as they might have bin, had he spoken of the other.

2. Born unto Abraham by virtue of the promise, and Gods decree, not by strength of the flesh.

<sup>\*</sup> The Apostles instances in Ismael and Isaac, Esau and Jacob, have nothing personal in them, but only as they were types, one of the children of the law, or works; the other of the gospel, or faith. According to Gal. 4. 24.

† The sum of this exposition is; The Apostle proves, that the promise of God is not to all the seed of Abraham generally, but only to those of faith; rejecting those, who are of the works of the law, or who seek righteousness by works; according to the 31. and 32. verses of this chapter; and c. 10. 3. and Gal. 3. 7, 10. And afterward he answers (to any, that ask, why was this accepting of some, and not of others?) that God might, in his mercy, impose such a condition on us, as that of faith, and accept of them that thus believed; and might, as justly, enter into judgment, for his glory, &c. with others pretenders to works, tho both of the same seed.

Γ

Δ

11. ( For the *children* being not yet born, neither having done any good or evil [*whereby* God might dislike one more than the other], as *Ismael* had, before *Isaac* was born, that the purpose of God according to election might <sup>a</sup> stand, not <sup>b</sup> of works, but of him that calleth, )

12. It was said unto her <sup>c</sup> the elder shall serve <sup>d</sup> the younger.

13. As it is written [*also in Malachy* ] <sup>1</sup> Jacob have I loved, but *Esau* have I <sup>2</sup> hated.

14. What <sup>f</sup> shall we say then? Is there unrighteousness with God [*in this act?* ] God forbid; [*for God hath no Obligation unto any.* ]

her, the Elder shall serve the younger [*Esau, Jacob.* ]

13. As it is written [*also in Malachy* ] Jacob have I loved, but *Esau* have I hated.

14. What shall we say then? Is there unrighteousness with God [*in taking the latter, the Sons of faith, and not the other?* ] God forbid. [*No, but mercy; else all had perished; g but his will was, on some to shew mercy.* ]

<sup>a</sup> Abide. <sup>b</sup> From works but from him. <sup>c</sup> Gen. 25, 23. greater. <sup>d</sup> Lesser. <sup>e</sup> 1. 3. <sup>f</sup> Say we then. <sup>g</sup> See vers. 29.

<sup>p</sup> 1 Jacob had, over *Esau*, both spiritual pre-eminence, being the heir of *Abraham's*, and of *God's* promises of the *Messias*, &c. and temporal, in his posterity eminently, the *Isa* means being often brought under the *Israelites* yoke; and also in his own person too thus far, as to have the possession of *Canaan* left to him, see Gen. 36. 6. yet there it appears, that *Esau* enjoyed *God's* temporal blessings very much; so that the disparity of the persons seems rather to be in spiritual blessings; and the disparity of their posterity, in both.

2 Hated, as also *hardeneth* vers. 18. is taken negatively for not loving, not having mercy. So [*blinded*] Rom. 11. 7. and Jo. 12. 40. For positive hardening, &c. presupposeth not only *God's* will, but *man's* sin also.

11. † ( For the *children* being not yet born, neither having done any good, or evil, [*in point of legal observances, as Ismael had, that God should be thought, according to their merit to elect, or refuse,* ] that the purpose of God, according to election [*to wit, of the means, whereby righteousness and salvation was to be applied to men* ], might stand, not of works [*of the law or their merit* ], but of him \* that calleth ‡ [*to faith.* ]

12. [*Esau bearing the type of the Sons of the flesh, or legal, such as are now the Jews; and Jacob, of those of faith, such as are now the Gentiles (see Gal. 4. 24.)* ] It was said unto

† So God neither regarding the former legal works of the Jew, nor Idolatry of the Gentile, prefers, in both, only those that believe.

\* Or; that calleth [ and justifieth by grace thro faith. ]

‡ Note; that if faith ( being also the gift of God, Eph. 2. 8. ) or means of faith, which are necessary to beget faith, as preaching the word &c. be given freely to one, not to another, without regard to any predisposition in themselves, both these interpretations do agree. If given to such only as are so predisposed to receive it, God looks at something in man, for which he shews mercy, &c. But at nothing in man that is meritorious of mercy: thus still all are equal before God as to meriting; and all boasting of works is excluded: which thing seems to be the Apostles chief drift.

15. For he saith to Moses [*also petitioning for all the 3 people*] *f* I will have mercy, on whom I will have mercy; and I will have compassion, on whom I will have compassion.

16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy [*on some; but not on others.*]

17. For [*again*] the Scripture saith unto Pharaoh: *g* Even for this same purpose have I *b*4 raised thee up [*&c.*] that I might shew [*not my mercy, but*]<sup>5</sup> my power in thee, and that my name might be declared thro-out all the earth.

18. <sup>6</sup> Therefore hath he mercy [*on sinners*] on whom he will have mercy; and [*others*] whom he will, he <sup>6</sup> hardeneth; [*as he did Pharaoh, being not unjust to the one, but yet more indulgent to the other.*]

19. Thou wilt say then unto me, why doth he yet find fault [*with them, whom he hardens?*] for who hath resisted his will?

[*with them whom he hardeneth, or rejecteth*]? for who hath resisted his will?

15. For [*so*] he saith to Moses; I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion.

16. So then it is not of him that willeth, nor of him that runneth [*not of works*], but of God that <sup>†</sup> sheweth mercy [*on them, who believe; whilst in his justice he denies it to others.*]

17. For the Scripture saith unto [*wicked and unbelieving*] Pharaoh: Even for this same purpose <sup>\*</sup> have I raised thee up [*on high, and with a great deal of patience prolonged thy life hitherto,*] that I might [*more*] shew my power in thee, and that my name might be declared thro-out all the earth. <sup>‡</sup>

18. Therefore hath he mercy on whom he will have mercy [*believers*], and whom he will [*sinners not seeking righteousness by faith*] he [*rejecteth and*] hardeneth. <sup>§</sup>

19. Thou wilt say then unto me, why doth he yet find fault

*f* Exod. 33. 19. *g* Exod. 9. 16. *h* Raised thee. *i* So then.

<sup>3</sup> After their committing idolatry, in the golden calfe.

<sup>4</sup> And hardened thee, &c.

<sup>5</sup> That re-hardening still of Pharaohs heart, upon a plague removed, occasioned the shewing of so many more signs and wonders, to Gods greater glory; when as the continuance of any one plague would have made him dismiss the Israelites: Gods long-suffering therefore (vers. 22.) and mercy hardened him the more.

<sup>6</sup> See note vers. 13.

<sup>†</sup> Salvation, and righteousness is conferred on believers from mercy and grace. See Rom. 4. 2, 4.

<sup>\*</sup> In Exod. 9. 16. Heb. *Stare te feci.* - Sept. *detinens* *conservatus es* - Cald. *Paraphras.* *Sustinus te - fuitus, Feci, ut superstes maneres* - Calvin in loc. alloweth the same sense.

<sup>‡</sup> Gods punishing the ungodly is to a good end, for illustration of his power, and hatred of sin, &c. vers. 22.

<sup>§</sup> See Rom. 11. 7, 25. compare 15. rejecting, and hardening, or blinding, the same.

Γ

20. Nay but, O man, who art thou [first] that repliest <sup>a</sup> against God? shall the thing formed say to him that formed it, <sup>b</sup> why hast thou made me thus?

21. Hath not the <sup>c</sup> potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?

22. <sup>d</sup> What if God [therefore tolerated, and] endured with much long-suffering [in their high rebellions against him, Pharaoh, and such-like] vessels of wrath <sup>e</sup> fitted to destruction; [as] willing to shew [more openly] his wrath and to make his power known [upon the wicked;]

Δ

20. Nay but [first] O man, who art thou, that repliest against God? shall the thing formed [being of a faulty and course matter] say to him that formed it, why hast thou made me thus? [that is, for such a mean use]?

21. Hath not the potter power over the clay, of the same lump, [and so God of the same seed, all equally destitute of merit, yet, according to their trust in Christ, or in the law,] to make one vessel unto honor, and another unto dishonor?

22. What [injustice is it?] if God [after he had] endured with much long-suffering [hardened Pharaoh, the Jews, and such-like] vessels of wrath, fitted [by their own fault] to destruction, [as thence being] willing to shew [more openly] his wrath and to make his power known [upon the wicked;]

Or thus.

20. Nay; but O man, who art thou that repliest against God? shall the thing formed say to him that formed it: why hast thou made me thus.

21. Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?

22. What if God [therefore, who hath the same power over man, as the potter over the clay, † after he had] endured [them] with much long-suffering, [re-jettied and hardened Pharaoh, the justiciary Jews, and such like] vessels of wrath, &c.

<sup>a</sup> To God answerest again. Disputest with God. <sup>b</sup> Isa. 45. 9. <sup>c</sup> Jerem 18. 6, 7. <sup>d</sup> Wisd. 15. 7. <sup>e</sup> But if. <sup>f</sup> Made up.

3 Gods hardening follows, not only Original, but Actual, sin, after much long-suffering of them, that leadeth them to repentance. Rom. 2. 4, 5.

1 See 3 in the other note.

† It being granted, that God hath power to do with man the same, as the Potter with his clay; yet it follows not, that he did with them whatever he could do; or that he did more, than the Apostle in this 22. and 23. vers. lets down:

23. And [again], 23. And [also], that he 23. And [again]  
that he might, [so, might make known that he might [so  
more] make known riches of his glory on more] make known  
the riches of his glo- the vessels of [his] the riches of his glo-  
ry, [showing mercy] on mercy [not by their works, ry [showed mercy]  
the vessels of mercy, but by faith, all] which on the vessels of [his]  
which he had before he had † before prepared mercy [being such  
prepared unto glory? unto glory? not by their works, but  
his grace thro faith;  
all] which he had before prepared [and preappointed] unto glory,  
[hath he not a just \* power of doing both these things?]

24. Even us, whom, [since], 24. Even us whom he hath cal-  
he hath called: [us I say], nor of led: [us I say] not of the Jews on-  
the Jews only [the natural chil- ly [the natural children of Abra-  
dren of Abraham]; but also of the ham], but also of the Gen-  
Gentiles. tiles.

25. As he saith also in Osee; \* I will call them my peo- 2. 23. 1  
ple, which were not my people: and her beloved, which Pet. 2. 10.  
was not beloved.

26. b And it shall come to pass, that in the place where b Hos. 1. 10.  
it was said unto them, Ye are not my people, there shall they  
be called the children of the living God.

27. Esaias also crieth, concerning Israel [once Gods  
people, much otherwise]; Tho the number of the children  
of Israel be as the sand of the Sea, a remnant [only] e shall  
be saved d;

28. For he will finish e the work [and consumption, he  
hath decreed on that ungrateful Nation], and cut it short in  
[his] f righteousness; because a short work, will the Lord  
make upon the earth.

29. And, as Esaias said before g; Except the Lord of Sa- f Justice.  
bath had [reserved and] left us a seed †, we had bin as g Isa. 1. 9.  
Sodoma, and bin made like unto Gomorrha [all perished.]

30. What shall we say then [to this]? [Even] that the  
Gentiles, which followed not after righteousness, [by Gods  
mercy] have attained to righteousness, even the righteouf-  
ness which is of faith. ‡

31. But Israel which followed after † the law of righte-  
ousness, b hath not attained to [justification by] the law of b Came  
righteousness. not fore-  
most.

† See Eph. 1. 4. - 2 Tim. 1. 9.

\* See note †; vers. 22.

1 A small remnant, from which the  
kind is still preserved.

2 Concerning this righteousness see

Rom. 4. 1.

3 Hypallage, frequent in Hebrew for the  
righteousness of the law: that is, Hoc fac, &  
vives.

32. Where

32. Wherefore? Because *they sought it not by faith [relying on the grace of God in Christ]*; but as it were *[to be had]* by the works of the law: for *[we see that]* they stumbled at the stumbling Stone.

<sup>a</sup> See Isa.  
28. 16. - 8.  
14. & Pet.  
2. 6.  
<sup>b</sup> Con-  
founded.

33. As it is written, Behold, I lay in Sion a stumbling Stone and Rock of <sup>1</sup> offence *[to some]*: and *[to others a sure a foundation, that]* whosoever believeth on him shall not <sup>2</sup> be <sup>b</sup> ashamed.

## CHAP. X.

<sup>e</sup> Chap. 9.  
1, 2, 3.

1. **B**rethren my hearts desire *[as I have said <sup>a</sup>]* and praier to God for Israel is, that they might be saved.

<sup>d</sup> See Jo.  
16. 2.

2. For I bear them record, that they have a zeal of God <sup>d</sup> *[as others]*; but not according to *[true]* knowledg.

3. For they being <sup>3</sup> ignorant of Gods righteousness *[<sup>4</sup> by faith]*; and going about to establish their own righteousness <sup>4</sup> *[of the law]*, have not <sup>3</sup> submitted themselves unto the righteousness of God <sup>5</sup> *[by Christ, as they ought.]*

4. For Christ is the <sup>6</sup> end of the law, for *[conferring]* righteousness *[only]* to every one, that *[not worketh, but]* believeth.

<sup>e</sup> Lev. 18. 5.  
Exod. 20.  
11. Gal. 3.  
12.

5. For Moses describeth the *[former]* righteousness, which is of the law; that <sup>e</sup> the man which doeth those things, shall <sup>7</sup> live by them; *[laying it upon works, and these unper- formable.]*

<sup>f</sup> Deut. 30.  
11, 12.

6. But the righteousness, which is of faith, speaketh <sup>f</sup> on this wise; say not in thine heart *[as if Salvation lay upon our great and difficult performances]* <sup>8</sup> who shall ascend into heaven <sup>g</sup> that is, to bring Christ down from above, *[as if Salvation were afar off, and hard to be found.]*

<sup>g</sup> Prov. 30.  
4.

7. Or who shall descend into the deep? that is, to bring

<sup>1</sup> Of offence to them; by reason of our Lords sufferings, and of their sufferings, who are his; and of offence upon them; grinding those, upon whom it falls, to powder, as it did the ungrateful Jews. See Mat. 21. 44.

<sup>2</sup> So the Septuagint. Isa. 28. 16.

<sup>3</sup> Ignorant, by their own fault, see vers. 19.

<sup>4</sup> See Phil. 3. 9. Called Gods righteousness, because it comes from his mere grace,

and mercy, forgiving our sins past; and not from our fulfilling of his law.

<sup>5</sup> This being not of debt, but grace.

<sup>6</sup> The terminer and bound; the scope and aim; the perfection and accomplisher. See Jo. 1. 17. - Col. 2. 14.

<sup>7</sup> Such a life is here meant, as we obtain by Christ, i. e. justification, and life eternal.

<sup>8</sup> A phrase used to express a thing that is difficult,

up Christ again from the dead. [ *All which is already now fully accomplished.* ]

8. But what saith it? <sup>a</sup> The word [ *by which thou maist be saved* ] is nigh thee, even in thy mouth and in thy heart. <sup>14.</sup> [ *The word* ] that is the word of faith, which we preach,

9. [ *Is in thy mouth and heart* ]; that if thou shalt <sup>2</sup> confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath [ *both sent him from above, and* ] <sup>3</sup> raised him from the dead, thou shalt be saved. <sup>4</sup> [ *Laying it upon faith.* ]

10. For with the heart man believeth unto [ *attaining* ] righteousness [ *and remission of sin* ]; and with the mouth confession is made <sup>b</sup> unto [ *the* ] salvation [ *of those, who persevere in their profession.* ] <sup>b Lu. 12. 8. c Isa. 28. 16. -49. 23.</sup>

11. For the Scripture saith <sup>c</sup>, whosoever believeth on him shall not be ashamed.

12. [ *Whosoever* ]; for there is no difference between the Jew and the Greek; for <sup>d</sup> the same Lord over all is rich unto all, that [ *faithfully* ] call upon him. <sup>d He is the same Lord of all, rich. c Joel. 2. 32. Act. 2. 21.</sup>

13. For [ *so Joel* ] <sup>e</sup> whosoever shall call upon the name of the Lord Shall be saved. <sup>e Joel. 2. 32. Act. 2. 21.</sup>

14. [ *But* ] <sup>5</sup> how then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher?

15. And how shall they preach [ *to them* ], except [ *to whom* ] they be [ *first* ] sent? As it is written [ *of us* ] <sup>f</sup>: <sup>f Isa. 52. 7. Nahum 1. 15.</sup> How beautiful are the feet, [ *and approach* ], of them, that preach [ *and proclaim* ] the gospel of peace, and bring glad tidings of good things?

16. But [ *I say, notwithstanding these preachers have bin sent, yet* ] they [ *who have heard* ] have not all [ *consequently believed and* ] obeyed the gospel. For [ *so* ] Eliaia saith: <sup>g</sup> <sup>g Isa. 53. 1. Joh. 12. 38. b Hearing of us.</sup> Lord, who hath believed our report?

<sup>1</sup> Spoken literally by Moses of the law then written, and by Gods descent on Sinai revealed to all; but especially meant of, and verified in, the revelation of Christ and the Gospel, and the Spirit in our hearts, enabling us to obey the word. See Heb. 8. 10. Rom. 7. 4. notes.

<sup>2</sup> Continue constant in profession of him, notwithstanding whatsoever opposition.

<sup>3</sup> The highest point of our faith, and on which depends all the rest; therefore this every where most pressed. See the Apo-

stles Sermons in the Acts.

<sup>4</sup> From all thy former sins; if thou wilt only hereafter serve him in holiness, &c.

<sup>5</sup> Objection, in the Jews behalf. See the answer verse 16. and 18. &c. The sum is, righteousness and salvation by faith; this faith by hearing of preachers sent. i. e. Apostles: the Jews contemning these Apostles, have not attained to the other, righteousness or salvation; and so are become castaways.

<sup>a</sup> Faith in-  
deed.

17. <sup>a</sup> So then [ *it is true, that* ] faith cometh, [ *to those, who have it,* ] by hearing; and hearing by the word of God [ *first sent unto them.* ]

18. But I say [ *concerning the Jews, my Brethren* ] have they not heard [ *these preachers* ]? Yea verily, <sup>1</sup> their sound [ *saith David* ] went into all the earth; and their words, unto the ends of the world.

<sup>b</sup> Deut. 32.  
21.

19. But, I say, did not Israel know [ *of the Gospel, as well as others?* ] <sup>yes doubtless</sup>; for <sup>1</sup> first Moses saith; <sup>b</sup> I will provoke you, [ *knowing and refusing me* ], to jealousy [ *and envy* ] by them, that are no people [ *of God as you are; who shall own, and be owned by, me* ]; and by a foolish Nation I will anger you.

<sup>c</sup> Isa. 65. 1.

<sup>2</sup>.  
<sup>d</sup> Enquired  
not of me.

20. But Esaias [ *in his expression* ] is very bold and saith, <sup>c</sup> I was found of them, that [ *formerly* ] fought me not: I was made manifest unto them, that <sup>d</sup> asked not after me.

21. But to Israel he saith: All day long I have stretched out my hands unto a disobedient, and gainsaying people.

## C H A P. X I.

1. **I** Say then, hath God cast away, [ *for ever, all* ] his people [ *Israel?* ]? God forbid. for I also am an Israelite, of the seed of Abraham, of the Tribe of Benjamin, [ *yet, of a persecuter, chosen an Apostle.* ]

<sup>e</sup> Rom. 8.  
29.

<sup>f</sup> Bringeth  
a charge.  
<sup>g</sup> 1 King.  
19. 14, 18.

2. God hath not cast away his people which he <sup>2</sup> foreknew. <sup>e</sup> Wote ye not what the Scripture saith of Elias? How he <sup>f</sup> maketh intercession to God, against [ *the impiety of* ] Israel, saying,

3. <sup>g</sup> Lord they have killed thy prophets, and digged down thine Altars, and I am left alone, and they seek my life.

4. But, what saith the answer of God unto him? I have reserved unto my self seven thousand men who have not bowed the knee to Baal.

5. Even so then, at this present time also, there is a remnant, according to the <sup>3</sup> Election of [ *God, by* ] <sup>4</sup> Grace.

6. ( And if by [ *his* ] Grace, then it is no more of [ *their* ] works; otherwise Grace is no more Grace. But if it be

<sup>1</sup> Literally spoken of the Heavens Pl. Expositions of this and the like places.  
<sup>19. 5.</sup> Col. 1. 6, 23.

<sup>2</sup> See the Annotations on chap. 9. 8. &c: <sup>3</sup> Election opposed to inheritance, as Sons of Abraham.

from which may be gathered the several <sup>4</sup> Grace opposed to works.



of works, then it is no more Grace, otherwise work is no work.)\*

7. What then? Israel [generally] hath not obtained that which he seeketh for, [salvation sought by works]; but the <sup>1</sup> Election hath obtained it, [by Grace.] And the rest, [going about to establish their own righteousness by the law], were <sup>2</sup> [justly] <sup>a</sup> blinded, [amidst such evidence of the Truth.]

<sup>n</sup> Rom. 4. 4.

8. (According as it is written: <sup>b</sup> God hath given them <sup>3</sup> the Spirit of <sup>c</sup> slumber <sup>d</sup>: [such] eies, [as] that they should not see; and [such] eares, [as] that they should not hear), unto this day.

<sup>a</sup> Hardned.

<sup>b</sup> Esai. 29.

<sup>c</sup> 10.

<sup>d</sup> Senseless-  
ness; eies  
not to see,  
remorse.

9. And David saith; <sup>e</sup> Let <sup>f</sup> their Table [their feasting and mirth, which should feed and refresh them], be made a snare, and a trap, and a stumbling block, and a [just] recompence unto them.

<sup>e</sup> Esai. 6. 9.  
<sup>f</sup> Act. 28. 26.  
<sup>g</sup> Pl. 69. 22,  
23.

10. Let their eies be darkened, that they may not see: and bow [thou] down their [oppressed] back alway [thro weakness].

11. I say then: have they [so] stumbled, that they should [utterly] fall, [never to be raised again]? God forbid. But <sup>5</sup> rather, thro [the occasion of this] their [temporary] fall, is salvation [now] come unto the Gentiles, [brought to them by those teachers, whom the Jews rejected,] for to provoke them to <sup>6</sup> jealousy [and emulation, by the example of their obedience.]

12. Now, if the fall of them, [thus,] be [come] the riches of the world; and <sup>f</sup> the diminishing of them, the riches of the Gentiles; how much more [hereafter, shall] their <sup>g</sup> fulness [also, adjoined to the rest, enrich all]? <sup>h</sup>

<sup>f</sup> Their  
paucity.  
Decay.  
Loss.

13. For I speak to you Gentiles [of your riches in the faith above the Jew,] in as much as I am the Apostle of the Gen-  
tiles; [and] I magnifie mine office [towards you to the uttermost.]

<sup>g</sup> See vers.  
25.

14. If by any means [so] I may provoke to <sup>6</sup> emulation [by your faith] them, which are my flesh, and might save some of them.

15. For if the casting away of them be [the occasion of]

1. Elect.

2. Themselves seeing so much of the Messias, so many miracles, &c. and having so many witnesses of what they saw not.

3. Spirituised in this and the like sense. Rom. 8. 11. and perhaps implying the instrumental agency of evil Spirits. See 1 King. 22. 22. - 2 Cor. 4. 4.

4. The sustenance of their life, as to

Birds, become a bait for their death; the Law given for their good, become their destruction:

5. By the great number of the Gentiles and paucity of the Jews, converted at the first, the ceremonial Law became easily abrogated in Christianity; and the Doctrine of Grace better established.

6. Seeing the Gentiles to possess what was promised to them.

F

the

<sup>a</sup> Act. 13. 46. the <sup>a</sup> reconciling of the world, [ *the Gentiles being admitted to grace upon their refusal,* ] what shall the receiving of *them* [ *again into the faith* ] be, but [ *as it were* ] life from the dead, [ *and a total revivification thereof* ] ? <sup>1</sup>

<sup>b</sup> And if. 16. [ *The receiving them again I say ;* ] <sup>b</sup> for <sup>2</sup> if the first 3 fruit [ *of the Patriarchs* ] be holy [ *to God* ], the [ *whole* ] lump [ *of that Nation* ] is also holy [ *to God* ] : And if [ *Abraham* ] the root [ *of them* ] be holy, so *are* the branches <sup>4</sup> [ *holy, and heirs to a blessing.* ]

<sup>c</sup> Wild Olive branch. <sup>d</sup> For them. 17. And if some of the branches [ *thro infidelity* ] be broken off [ *so as that the root profits them nothing* ] ; and thou, being [ *of* ] a <sup>c</sup> wild Olive tree, were grafted in <sup>d</sup> amongst them, and with them partake of the root, and fatness <sup>5</sup> of the Olive tree ;

18. Boast not against the branches [ *cut off* ] : but if thou boast, [ *remember that* ] thou bearest not the root, but the root thee, [ *and thou partake of its fatness, not it of thine.* ]

19. Thou wilt say then, the branches were [ *therefore* ] broken off, that I might be grafted-in.

20. [ *But consid.r* ] well, [ *that* ] because of unbelief they were broken off ; and thou standest- [ *on only* ] by faith ; Be not high minded [ *cre them* ] ; but fear [ *for thy self.* ]

21. For, if God spared not the natural branches [ *of such a beloved stock offending him* ], take heed lest he also spare not thee [ *despising them.* ]

22. Behold therefore [ *and consider rather in this,* ] the goodness and severity of God : on them which fell, [ *being natural branches,* ] severity ; but towards thee, [ *wild Olive,* ] goodness [ *and favor,* ] if thou continue [ *by faith* ] in his goodness ; otherwise thou also shalt be cut off

<sup>e</sup> Cut off from the wild Olive tree which is natural to thee. 23. And they also, if they bide not still in unbelief, shall be grafted in : for God is able, [ *when he pleaseth* ] to graft them in again ;

24. For if thou wert <sup>e</sup> cut out of the Olive tree, which is wild by nature, and wert grafted contrary to [ *this* ] nature, into a good Olive tree : how much more [ *easily* ] shall

1 Then Christ on earth shall have a Glorious Kingdom ; when, that Nation being raised from the dead condition wherein they now ly, to the life of faith, the whole body of Jew and Gentile shall unanimously serve the Lord.

2 God hath given the priviledg to the natural seed of Abraham, that that Nation should neither totally ( *vers. 7.* ) nor finally, and for all its Generations, fall from

the Covenant. See *vers. 26, 28, 29.* - *Rom. 3, 3.* - *1 Cor. 7. 14.*

3 Of the bread *Levit. 23. 17.*

4 Many blessings and priviledges descend from God upon the branches of an holy stock. Our righteousness is a treasure for our posterity. *Vid. Exod. 20. 6.*

5 The promises made and performed to Abraham.

these,

these, which be the natural *branches*, be [re] grafted into their own Olive tree.

25. For I would not, Brethren, that ye should be ignorant of this <sup>a</sup> mystery, (lest ye should be wise [and haughty] in your own conceits [for your preferment over the Jew]) that <sup>b</sup> blindness is happened [only] in part to Israel, [and only] until the <sup>c</sup> fulness of the Gentiles, [who are to be called to the faith,] be come in:

26. <sup>2</sup> And <sup>d</sup> so all <sup>3</sup> [the whole Nation of] Israel, [now most part fallen] shall [return to the faith and] be saved. As it is written; <sup>e</sup> there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

27. For this is my covenant [hereafter to be accomplished] unto them, when I shall take away their sins.

28. As concerning [their refusal of] the Gospel they are [now] enemies; [which happened well] for your sakes, [being thereby invited to it]: but as touching [Gods] <sup>4</sup> election [of that Nation, and promise made unto Abraham,] they are [still] beloved for the fathers sakes.

29. For <sup>5</sup> the gifts and calling of God [towards that Nation, to whom God promised what we now preach,] are without [all] repentance, [and shall in good time be fulfilled.].

30. For as ye <sup>g</sup> in times past have not <sup>b</sup> believed God; yet have now obtained mercy thro [the occasion of] their unbelief.

31. Even so have these also now not <sup>b</sup> believed, [not to their utter perdition, but] that <sup>6</sup> thro [the emulation of] your [obtaining] mercy, they also [in good time] may obtain mercy [together with you.].

32. For God hath <sup>i</sup> concluded <sup>7</sup> all in unbelief; them [under the Law as well as you without Law, them now as you heretofore,] that [none might boast merit, but] he might

<sup>a</sup> Zachar. 12. 10.  
Mat. 23. 39  
-Luk. 21.  
24. -2 Cor. 3. 16. -Rev. 12. 6. &c.  
<sup>b</sup> Obduration. Hardness.  
<sup>c</sup> See Luk. 21. 24.  
Rev. 11. 3.  
-12. 16.  
<sup>d</sup> See v. 16.  
elf. 59. 20.  
<sup>e</sup> See Act. 13. 46.

<sup>g</sup> Formerly were disobedient.  
<sup>b</sup> Obeyed.

<sup>i</sup> Shut them all up together.

<sup>1</sup> Fulness, afterwards to be diminished, as some; but this appears not: the Jews not coming in thro the Gentiles unbelief (as the Gentiles thro theirs) but thro their believing. See vers. 31, 14, 12, 15.

<sup>2</sup> Collectively, ἡ ἐκκλησία. Where note that Judah and Israel are joined still in this last return from banishment. See Ezech. 37. 16, 19. Hof. 1. 11. Jerem. 3. 18. Isa. 11. 12, 13. Obad. 20. Zach. 10. 6.

<sup>3</sup> See Hof. c. 3. the present condition of the Jews, and their conversion, perfectly described; now standing without King, and without image, or Idolatry,

<sup>4</sup> Called Elect also Matth. 24. 22.

<sup>5</sup> The Israelites had those promises from God, which never any other Nation; not to be finally forsaken, every wherein the psal. and Prophets, to be understood of the natural, as well as of the spiritual, seed of Abraham. See vers. 16.

<sup>6</sup> Seeing the whole world to flourish with the profession of Christianity, the Messiah in vain so long expected, their Temple City, Nation, destroyed and dispersed, at length they may begin to acknowledge the Messiah already come, &c.

<sup>7</sup> Suffered all Nations, but by their own fault, for a time to fall from him.

have mercy [*also*] upon all [*in their due order; first them, and now you; and them, yet, once more.*]

33. O the depth of the riches both of the <sup>1</sup> wisdom and [*fore-*] knowledg of God! how unsearchable are his <sup>2</sup> Judgments [*and decrees,*] and his waies [*of providence*] <sup>a</sup> pait finding out <sup>1</sup> [*by mans understanding*]?   
 <sup>a</sup> Not to be traced.

<sup>b</sup> Efa. 40. 13. Wifd. 9. 13. -1 Cor. 2. 16. <sup>c</sup> Job. 41. 11. 34. For [*as it is writen,*] <sup>b</sup> who hath known the mind of the Lord or who hath bin his Councillor [*in the disposing of his decrees*]?   
 <sup>b</sup> Efa. 40. 13. Wifd. 9. 13. -1 Cor. 2. 16. <sup>c</sup> Job. 41. 11.

35. Or <sup>c</sup> who [*amongst the Nations*] hath [*by any service*] first given to him, and it shall be [*considered in the ord'ring of his decrees, and be*] recompensed to him again? [*But who can thus claim any thing?*]

36. For of him [*as the donor*], and thro him [*as the Governor*], and to him [*as the End, perfection, and glory of them*] are all things: to whom be glory for ever. Amen.

## C H A P. XII.

<sup>d</sup> Exhort you by the compassi-  
ons.

<sup>c</sup> See 1 Pet. 2. 5.

<sup>f</sup> See Rom. 1. 5. Eph. 3. 8. Rom. 15. 15.

1. <sup>4</sup> **I** Beseech you therefore, Brethren, by the mercies of God, [*by which you have bin thus graciously admitted to the faith,*] that ye present, [*not the bodies of beasts any more, as the Jews and Heathens do, but*] your [*own*] bodies [*now*] <sup>a</sup> <sup>2</sup> living Sacrifice, holy, <sup>6</sup> acceptable unto God [*by Jesus Christ,*] which is your <sup>e</sup> <sup>7</sup> reasonable [*and spiritual*] <sup>8</sup> service, [*only required of you in these times of the Gospel.*]

2. And, [*as persons now wholly offered up to God,*] be not, [*hence-forth,*] conformed to [*the fashions of*] this world; but be yet transformed by the renewing of your mind; that ye may prove, what is that good, that acceptable, and perfect, will [*and service*] of God [*under the Gospel*].

3. For I lay thro the <sup>f</sup> Grace [*and authority of Apostleship over you*] given unto me, to every man that is among you

1 In the means and times appointed by him: guiding all to his own ends.

2 His providence and Governing the worlds affairs; to judg with the Hebrews being the same, as to rule and Govern.

3 Except by their effects; or, revelation; by which the Apostle, here hath discovered some of them.. See 1 Cor. c. 2. 10, 12, 16.

4 The rest of the Epistle is spent in pre-

scribing moral duties.

5 Things dead might not be sacrificed under the law, but were held unclean and polluted; Deut. 14. 21.

6 Of a sweet favor; allusion to legal sacrifices. See Levit. 1. 9. - 1 Pet. 2. 5.

7 Opposed to Carnal Sacrifice, that of the flesh of unreasonable beasts.

8 i. e. Sacrifice, which the word service frequently implies. See Rom. 9. 4.

not to think <sup>1</sup> of himself more highly than he ought to think, <sup>1</sup> [*in the several gifts and unctiōns of the spirit bestowed on him*]; but to think <sup>1</sup> <sup>a</sup> soberly, according as God hath <sup>a</sup> *To sobriety.*  
[*variously*] dealt to every man the measure <sup>2</sup> of faith.

4. For as we have many members in one body [*natural*], and all members [*in it*] have not the same office:

5. So we, being many, are [*all*] one body in Christ; and every one members one of another.

6. Having then <sup>3</sup> gifts differing, according to the Grace that is given to us [*let us discharge our duty therein, for the good of this body*]; whether [*it be the gift of*] <sup>4</sup> prophecy let us prophecy according to the proportion of Faith, [*and the measure of knowledge given unto us.*]

7. Or <sup>5</sup> [*Deaconsbip, and*] Ministry, let us wait on our Ministering; Or he that <sup>6</sup> teacheth, on teaching:

8. Or he that <sup>7</sup> exhorteth, on exhortation: he that <sup>8</sup> *b* giv- *b* Impar-  
eth [*and distributeth charities,*] let him do it with <sup>c</sup> simpli- *c* teth.  
city [*and integrity*]; he that <sup>9</sup> ruleth with diligence; he *c* Liberali-  
that sheweth <sup>10</sup> mercy, with cheerfulness. *ty.*

9. Let love be without dissimulation; <sup>d</sup> abhor that which *d* 1 Cor.  
is evil [*in all your dealings*]; cleave to that which is good. *13. 6,*

10. Be kindly affectioned one to another <sup>e</sup> with brotherly *e* In the  
love, [*not advancing your selves; but*] <sup>f</sup> in honor, prefer- *f* love of the  
ring one another. *brethren.*

11. Not slothful in [*your office, and*] business: [*but*] <sup>f</sup> *f* Phil. 2. 3.  
fervent in spirit, [*as*] <sup>g</sup> serving the Lord, [*in your several* *g* Or, serv-  
places. *ing the*  
*season.*

12. Rejoycing in hope [*of a refreshment to come*]; patient in tribulation; continuing instant in praier.

<sup>1</sup> Elegantly, in the Original *καρποφω-  
νία, φρονεῖν, σωφρονεῖν.*

<sup>2</sup> Gifts of the Spirit called a different measure of faith. See Eph. 4. 7. - Rom. 12. 6.

<sup>3</sup> See these various Gifts more fully reckoned up, and the same matter more largely discoursed in 1 Cor. 12. 8, 9, 10. and again ver. 28, 29, 30. - and in c. 14. That Epistle being written by the Apostle not long before this; and see Eph. 4. 11. See Bishops and Deacons also spoken of 1 Tim. 3. 1. &c. - and Tit. 1. 5. &c. and 1 Pet. 4. 10, 11. *Diaconesses*, 1 Tim. 5. 9. &c. Rom. 16. 1.

<sup>4</sup> i.e. The Revelation, of supernatural mysteries belonging to Religion; of things future, or done in absence; of the secrets

of thoughts, &c. See Acts 11. 27. - 13. 1. - 19. 5. - 21. 9.

<sup>5</sup> Spoken-of, Acts c. 6. - 1 Tim. 3. 8. - 1 Pet. 4. 11. Ministering, shewing mercy, are called *helps*. 1 Cor. 12. 28.

<sup>6</sup> Teacheth, called *sermo scientia* 1 Cor. 12. 8. See 1 Cor. 13. 2. - 14. 31. - and 12. 28. *Doctōrs.*

<sup>7</sup> Called *the word of wisdom*, 1 Cor. 12. 8. - See 1 Cor. 13. 1. - 14. 31.

<sup>8</sup> See Act 6. 3. - 11. 30. An office usually belonging to the Deacons.

<sup>9</sup> Presbyters and Bishops; this called *Government* 1 Cor. 12. 28. See 1 Tim. 3. 4, 5. - 5. 17.

<sup>10</sup> In attendance on sick, impotent, strangers, Orphanes, in Hospitals, &c. called I suppose *helps*, 1 Cor. 12. 28.

13. Distributing to the necessity of the Saints: given to hospitality.

14. Bless [ *even* ] them which persecute you: bless, and curse not.

15. Rejoice with them that rejoice; and weep with them that weep.

*a* Rom 15. 16. Be *a* of the same [ *affection of* ] mind one towards another; [ *and* ] mind not high things [ *above others.* ] But *b* condescend to [ *the things of* ] men of low estate, [ *and* ] be not wise in your own conceits.

*b* Following along with the lowly. Be contented with mean things. 17. Recompence to no man evil for evil; [ *but* ] *c* provide, [ *and act,* ] things honest in the sight of all men, [ *as well heathen as christian.* ]

18. [ *And* ] if it be possible, as much as lyeth in you *d*, live peaceably with all men.

*c* 2 Cor. 8. 21. 19. Dearly beloved avenge not your selves: but rather give place unto wrath, [ *and not oppose it* ] ; for it is written; *e* vengeance is mine, I will repay saith the Lord.

*d* Luk. 9. 55, 56. 20. Therefore, [ *as it is written* ; ] *f* if thine enemy hunger feed him: if he thirst give him drink. For in so doing thou shalt [ *either gain him; or still obstinate,* ] heap coals of fire on his head.

*e* Deut. 32. 35. *f* Prov. 25. 21, 22. -24. 17, 18. 21. Be not overcome of *1* evil, [ *to become impatient or requite evil again* ; ] but overcome evil with *2* good.

*1* i. e. Injuries.

*2* Good turns and kindness. Exceed others. the evil towards you, with good towards

## C H A P. XIII.

1. **L**ET every soul be subject unto the <sup>a</sup> higher <sup>1</sup> powers [*whatsoever, whether Emperor, King, Senate, Sanedrim, &c.*] for their is no power, but of God: The powers that be, are <sup>b</sup> ordained <sup>c</sup> of God. <sup>a</sup> Supreme. <sup>b</sup> Ordered. <sup>c</sup> From God, by God.

2. Whosoever therefore resisteth the power, resisteth the Ordinance of God; and they that resist, shall receive to themselves [*just*] damnation.

3. <sup>d</sup> For Rulers: are not [*set for*] a terror to good works, <sup>d</sup> 1 Pet. 2: 13. &c, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same.

4. For <sup>1</sup> he is the minister of God to thee for [*thy*] good: but if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is a Minister of God, a revenger <sup>e</sup> *to execute* <sup>3</sup> wrath upon him that doth evil. <sup>e</sup> For wrath.

5. Wherefore ye <sup>f</sup> must needs be subject, not only for [*fear of*] wrath, [*to them bearing the sword*]; but also <sup>4</sup> *for* <sup>g</sup> conscience sake [*to them being Gods Ministers.*] <sup>g</sup> Ought to be.

6. For, this cause pay you <sup>5</sup> tribute also [*to them, as to Gods officers for the public benefit:*] for they are Gods Ministers, attending continually upon this very thing.

7. Render therefore to all their dues; tribute, to whom tribute is due; custom, to whom custom; fear, to whom <sup>6</sup> fear; honor, to whom <sup>7</sup> honor.

8. Owe no man any thing, but to love one another [*this*

1 The Apostle seems here to speak of the Offices, and several orders, or Magistracy, (from which he would have the liberty of Christianity. 1 Pet. 2. 16, 17, he thought not to let any man free) rather than the persons. As appears out of the 3. and 4. verses, shewing the end of the offices, not the practice of all persons in Government. Yet it is true also of the persons, that they are ordained of God: all, how wicked soever. See, for Jeroboam, 1 Kings 11. 31. - and 12. 15. for Baasha. 1 Kings 15. 28. compare - 16. 2. for Nebuchadnezzar, Dan. 2. 37. for Cyrus, Esay. 45. 1. for Pilate, Joh. 19. 11. The good are a blessing sent from him, the bad, a judgment, see Hosea 13. 11. and Judgments are not only permitted, but in-

dicted, by God; so, wicked Rulers."

2 The Laws of all Nations commonly moulded with so much equity, as, *a majori parte*, to encourage virtue; discourage vice: and of Princes or state-officers none so bad, as that more suffer injury, then receive justice, under them; (which they are bound to maintain in some degree for their own convenience, profit, safety;) or that their government is not better, then Anarchy.

3 Punishment, revenge, Hebraism.

4 Subject, out of obedience to Gods command. See Mat. 22. 21. - 1 Pet. 2. 13.

5 As a reward of their service.

6 i. e. Obedience.

7 i. e. Reverence.

*debt to our neighbor can never be sufficiently discharged; but yet, rightly performed, dischargeth all the rest*: for he, that  
 a See v. 10. loveth another [ *as he ought* ], hath fulfilled a the [ *whole* ] law [ *toward his Neighbor.* ]

9. For this: Thou shalt not commit adultery: thou shalt not kill: thou shalt not steal; thou shalt not bear false witness: thou shalt not covet; and <sup>1</sup> if there be any other [ *more particular* ] commandment [ *concerning our Neighbor* ]; it is briefly comprehended in this saying; namely, c thou shalt love thy neighbor as thy self.

c Lev. 19.  
18.

10. [ *For* ] Love worketh no ill [ *at all* ] to his neighbor: <sup>2</sup> therefore Love is the fulfilling of the Law.

11. <sup>3</sup> And that [ *let us do, observe all these christian duties,* ],  
 d Season. knowing the time; that now it is high <sup>d</sup> time to <sup>4</sup> awake out of [ *the* ] sleep [ *of our former life*: for now is [ *the day of the accomplishment of* ] our salvation [ *drawn* ] nearer, [ *and we in a clearer sight of it,* ] then when we [ *first* ] <sup>5</sup> believed.

e Psal.

f Eph. 4. 30.

Rom. 8.

18, 19.

g 1 Thes.

5. 6, 8.

b 1 Thes.

5. 5, 7.

i Modestly.

k Unclean-

nesses & in-

thinities.

l Col. 3. 12.

m Of the

flesh for

lusts.

12. The night [ *of this present life and of our former ignorance* ] is <sup>e</sup> far spent; the day <sup>f</sup> [ *of our redemption* ] is at hand: Let us therefore cast off [ *our night clothes,* ] the works of darkness; and let us <sup>g</sup> put on the Armor [ *and vestments* ] of Light.

13. Let us <sup>b</sup> walk <sup>i</sup> honestly [ *and decently* ] as [ *men are wont* ] in the day; <sup>7</sup> not [ *as in the night,* ] in rioting and drunkenness, not in <sup>k</sup> chambering and wantonness, not in <sup>l</sup> strife and envying.

14. But, [ *the day of the Lord thus approaching,* ] <sup>9</sup> put ye <sup>10</sup> on the Lord Jesus Christ [ *and his purity and holiness* ] and <sup>11</sup> make no provision [ *any more* ] <sup>m</sup> for the flesh, to fulfil the lusts thereof.

1 As there be many in the Law.

2 Because all those precepts (see before vers. 9.) are negative in their expression, and only forbid doing ill.

3 This here relates to the 8. vers. and, in general, to all the precepts before it.

4 The Metaphor; this Life a Night: the Resurrection the day; the light of the Gospel, the dawning to this day (see the same metaphor 2 Pet. 1. 19.) We awake out of sleep; to rise up, and throw away former clothes fit only for darkness, our night clothes, and to put on new, &c. And being soldiers to put on our armor ready to fight, who are encompassed with so many enemies. See a place parallel to this in a former Epistle writ by this Apostle, 1 Thes. 5. vers. 6, 7, &c. see 2 Pet. 1. 19.

5 Every day adding some spiritual light, and knowledge.

6 The day of Eternity, to which the present light of the Gospel risen upon us is, as it were the dawning.

7 This the place that converted St Austin upon the *Tolle, lege,* &c.

8 The effects of the former vices.

9 His frequent Metaphor Gal. 3. 27. Col. 3. 10. supposed to be taken from some ceremonies of new clothing then used, (or at least it was not long after,) at Baptism.

10. The new man, the image of Christ in true Holiness. Eph. 4. 22, 24. - 1 John 3. 3.

11 Make no provision to tempt our lusts, before hand, to solicit us; or, when they first solicit us, to content and satisfy them see 1 Cor. 9. 27.



C H A P. XIV.

1. **H**IM that is <sup>a</sup> weak in the faith, [*being not yet fully wained from Judaical ordinances,*] <sup>a</sup> receive ye [*into Christian Fellowship,*] but <sup>b</sup> not to doubtful [*and scrupulous*] disputations [*with him, least so he should revolt from the Gospel.*]

<sup>a</sup> Receive to you.  
<sup>b</sup> Not to judge his doubtful thoughts.  
<sup>c</sup> To the judging of thoughts.  
<sup>d</sup> Dan. i. 8.  
<sup>e</sup> See v. 14.

2 For one, [*who is strong in faith,*] believeth that he may eat all things: another, who is [*as yet*] weak, eateth [*only*] <sup>2</sup> <sup>d</sup> herbs: [*least he should eat something interdicted by the Law.* <sup>e</sup>]

3. Let not him that eateth [*all manner of things, being more perfect,*] <sup>f</sup> despise him that eateth not, [*as ignorant or superstitious;*] and let not him, which eateth not, [*being more scrupulous,*] judge him that eateth, [*as prophane.*] For God hath <sup>3</sup> received him, [*into his Church, and to his service, without any such restraint.*]

4. [*And*] who art thou that judgest <sup>4</sup> anothers servant [*in things that concern thee not*]? To his own Master he standeth or falleth. Yea [*in this freedom of eating, &c.*] he shall [*not fall, but*] be [*still*] holden up [*and established in his faith:*] for God is able to make him <sup>2</sup> stand, [*notwithstanding thy, or the Jews, opposition.*]

<sup>g</sup> Phil. 3. 15.  
<sup>b</sup> Maketh a difference of one day from another.  
<sup>i</sup> See Col. 2. 16.

5. One Man [*in like manner*] <sup>b</sup> esteemeth one <sup>3</sup> day, [*a New-Moon or Sabbath-day,*] above another <sup>i</sup>; Another esteemeth <sup>6</sup> every day alike: [*But*] let every Man, [*for*

<sup>1</sup> Note, that the Apostle doth not speak here of the weakness of a Brother, in doing any thing unlawful; or that it should be tolerated by the strong, therein. But his weakness is in a vain fear, that something unlawful which indeed is not; and so in forbearing it; and perhaps in proceeding further to censure others, whom he seeth doing it. Yet, whilst he hath such fear, himself ought not to do it; and, if he doth it, he sins. And so also may another sin in doing it, tho knowing it lawful; if hereby, he either sees a likely-hood of inducing the weak also to do it, against his conscience; or sees his weakness such, as that his own doing this, in the others presence, may make him desert the Religion. The preserving of our brother in such a state, being to be preferred before the con-

tent of a little food, or such like smaller satisfactions of our own.

<sup>2</sup> Concerning which is no prohibition in the law Mosaic: As, concerning flesh, generally there was; that it should not be eaten, but first cleansed from the Blood.

<sup>3</sup> Testified by his giving eminent spiritual gifts to him as well as to thee, which shew him standing in his favor. See Act. 10. 44, 45.

<sup>4</sup> Where thou art neither certain of the badness of his action; nor, of his intention: nor hast any authority or Jurisdiction over him, to meddle with, or question, any action of his whatsoever. See Tit. 3. 2.

<sup>5</sup> With a pious intention to Gods honor, and thinking it acceptable to him.

<sup>6</sup> For contrary actions may be, both of them, lawful: and the intentions, pious.

*a* Affured. *what ever he doth,* ] be fully *a* perswaded in his own mind, *b*  
*b* Phil. 3. 15. [*first, of the lawfulness of it ; ' and not practice contrary to his*  
*own conscience ; nor yet prescribe to anothers. ' 6]*

*c* Observ-  
 eth. 6. He that *c* regardeth a day regardeth *5* it unto the  
 Lord, [*and not unto thee, or himself ;* ] And he that regardeth  
 not the day, to the Lord [*not thee, or himself,* ] he doth not  
 regard it. He that eateth eateth to the Lord, for he giveth  
 God [*the* ] thanks [*in this his liberty* ] : and he that eateth  
 not, to the Lord he eateth not, and giveth God [*the* ]  
 thanks [*in this his abstinence ; as one, to whose service wholly,*  
*by Christs purchase of him now made, not to thine, or his own, he*  
*is devoted.* ]

*d* 1 Cor. 6.  
 19, 20. 7 *d* For none of us [*Christians, in the things we do,* ] liv-  
 eth to himself ; and no man dyeth to himself ; [*being now in*  
*life and death consecrated unto the Lord.* ]

8. For whether we live, we live unto the Lord [*Christ :* ]  
 And whether we dy, we dy unto the Lord [*Christ :* ] whe-  
 ther we live therefore or dy, we are [*not mans, but* ] *e* the  
 Lords.

*e* 1 Cor. 6.  
 20. -Eph.  
 1. 21. 9. For to this end, Christ both died, and rose, and re-  
 vived, that [*so* ] he might [*have power both over life and*  
*f* Heb. 2. 14. *death : and* ] be [*sole* ] *g* Lord both of the dead, and living.

*g* Matt. 28.  
 18. 10. *b* But [*if so,* ] why dost *i* thou, [*that art weak and*  
*h* See ver. 3. *a fellow servant under this Lord,* ] judg thy brother ? Or why  
*i* 2 Cor. 5.  
 10. dost thou, [*that art strong,* ] set at naught thy brother ? We  
*k* Be let. shall all *k* stand before the Judgment seat of Christ, [*for our*  
*consciences there to be judged.* ]

11. For it is written : *l* : As I live, saith the Lord, every  
 knee shall bow to me ; and every tongue shall confesse to God.

12. So then ; every one of us shall give account of him-  
 self to God, [*whether he hath walked according to his own con-*  
*science, and the measure of knowledge he hath received.* ]

13. Let us not therefore judg one another any more : but  
 judg this rather [*concerning our selves* ], that no man [*ought*  
*m* A scan- *to* ] put a stumbling block, or *m* an occasion to fall *3* in his  
 dal. brother's way.

*n* In. 14. I know and am perswaded *4* by *n* the Lord Jesus : that

1 See ver. 14, 22, 23. - 1 Cor. 8. 7. for  
 he that acts what he thinks or fears is a sin,  
 be it a sin, or not a sin, sinneth. But yet,  
 he may sin also in acting that, wherein he  
 is fully perswaded, he sinneth not. A full  
 perswasion must be had, but is not suffici-  
 ent, to make our actions lawful.

2 An oath proper to him, because he

only possesseth life infinite and undepen-  
 dent.

3 To hinder or to drive him, from Christi-  
 an profession. or, to provoke him to imi-  
 tate thee, and so sin against his conscience.

4 By his coming cancelling these ce-  
 remonies ; or, by revelation, &c. testify-  
 ing so much to me.

there is nothing <sup>a</sup> unclean of it self: But [*notwithstanding,*] <sup>a</sup> Common. to him that esteemeth any thing to be <sup>a</sup> unclean, to him, [*if he use it,*] it is unclean.

15. <sup>b</sup> But if thy brother, [*thus thinking it unclean,*] be grieved [*and offended*] with *thy* meat; now walkest thou not <sup>c</sup> charitably [*in eating it:*] Destroy not him [*thro his forsaking the gospel, or abandoning charity towards thee, or imitating thee, and eating <sup>d</sup> against his conscience,*] with thy meat, for [*the saving of*] whom Christ dyed.

16. Let not then your good [*and lawful liberty*] be evil spoken-of [*by being offensive.*]

17. For the kingdom of God <sup>e</sup> is not [*such outward carnal matters, as*] meat and drink; [*and taking our liberty in them:*] but righteousness, and peace, and joy in the Holy Ghost.

18. For he, that in these things serveth [*his Master*] Christ, is [*both*] acceptable to God, and approved [*also*] of men; [*even the weakest brethren charitably treated by him.*]

19. Let us therefore follow-after the things which make for [*love, and*] peace, and things wherewith one may <sup>3</sup> edifie [*and improve*] another.

20. For meat, [*the fading lusts of the appetite,*] destroy not the <sup>4</sup> work of God: all <sup>f</sup> things indeed are [*in themselves*] pure [*and good,*] but it is evil for that man, that eateth with offence [*to another.*]

21. It is good, neither to eat <sup>g</sup> flesh nor to drink wine, nor *any thing*, whereby thy brother stumbleth, or is offended, or is made weak.

22. Hast thou faith [*b that all things are pure unto thee*] ? Have it <sup>i</sup> to thy self, before God: [*But practise not this unseasonably unto contention and offence.*] Happy is <sup>s</sup> he, that <sup>k</sup> condemneth not [*inwardly*] himself in [*doing*] that *thing* [*against his conscience,*] which he [*openly*] alloweth [*and practiseth*]

23. And he, that <sup>l</sup> doubteth [*of the lawfulness of any food*] <sup>o</sup> is damned, if he eat; because <sup>m</sup> he eateth <sup>n</sup> not of faith

<sup>f</sup> Tit. i. 15.

<sup>g</sup> 1 Cor. 8.

13.

<sup>b</sup> See v. 14.

<sup>i</sup> By thy self.

<sup>k</sup> Judgeth not himself

in that which he approves.

<sup>l</sup> Discerneth and

putteth a

difference between

meats.

<sup>m</sup> 1 Cor.

8. 7.

<sup>n</sup> It is not

of faith.

<sup>1</sup> See the like matter, about meats offered to idols, handled by the Apostle in a formerly-written Epistle, the first to the Corinthians, chap. 8.

<sup>2</sup> 'Tis lawful for thee to abstain from such meat; tis not, to offend thy brother.

<sup>3</sup> i. e. Benefit; frequent to the Apostle.

<sup>4</sup> Temple.

<sup>5</sup> Or, that condemneth not himself in [*doing*] that thing [*to the offence of another,*] which he [*rightly*] alloweth. This sense suits with what precedes: the other with what follows.

<sup>6</sup> Is condemned of sin. See 1 Cor. 11.

<sup>29</sup> damned, both of God, and himself.

[and a good conscience:] for whatsoever is not [done out] of faith, [that it is lawful what he doth,] is [to him] a<sup>1</sup> sin.

## C H A P. XV.

1. **W**E then, that are strong, ought to bear the Infirmities of the weak, and not to please ourselves [in things to their offence.]

<sup>a</sup> Rom. 14. 19. 2. [But] <sup>a</sup> let every one of us please his neighbor [in that which is] for his good, to edification.

3. For even [our Lord] Christ <sup>2</sup> pleased not himself; but [bare and suffered, not only the infirmities, but reproches of his brethren:] as it is written; <sup>b</sup> The reproaches of them that reproached thee, [O God,] fell on, [and were patiently born by,] me. <sup>3</sup>

4. For [this, and] whatsoever things were written aforetime were written for our learning, [and imitation;] that we, thro the patience and comfort of [what is written in] the scriptures, might have <sup>c</sup> hope, [thro the same patience, of the like consolations.]

<sup>d</sup> 1 Cor. 1. 10. 5. <sup>d</sup> Now the God of [this] patience, and consolation, grant you to <sup>e</sup> be like minded, one towards another according to [the example of] Christ Jesus, <sup>f</sup> [towards us all.]

6. That ye may, with one mind, and one inouth, glorifie <sup>g</sup> God, even the Father of our Lord Jesus Christ.

7. Wherefore <sup>b</sup> receive ye one another, [few and Gentile, strong and weak, with mutual love;] as Christ also received us, [both few and Gentile, with great love,] to <sup>i</sup> [be partakers of] the glory of God. <sup>4</sup>

8. Now I say, that [for this end] Jesus Christ was a <sup>k</sup> Minister [both] of the [Jews, <sup>5</sup> or] Circumcision for the truth of God, to confirm the promises made unto the fathers:

9. And [also a Savior, thro his mercy, to the Gentiles;] that the Gentiles [partaking the same benefit, without promise made to their Fathers,] <sup>l</sup> might glorifie God [also] for his mercy: as it is written: <sup>m</sup> For this cause I will confess to thee,

<sup>1</sup> For he doth a thing, tho not evil, zeal he had for his fathers glory, and our salvation with an evil mind; as, who doth it, notwithstanding that it is evil. <sup>4</sup> Or, to the glory[ifying] of God.

<sup>2</sup> Indulged, spared not, &c.

<sup>3</sup> Content to be so reproached for the

<sup>5</sup> In whose territories he lived all his daies; and to whom, in the first place, he was sent. See Matt. 15. 24.

[and

[ *and celebrate thee,* ] among the Gentiles, and sing unto thy name.

10. And again he saith; <sup>a</sup> Rejoice ye Gentiles with his <sup>a</sup> Deut. 32. people. 43.

11. And again, <sup>b</sup> Praise the Lord all ye Gentiles, and laud <sup>b</sup> Ps. 117.1. him all ye people.

12. And again Esaias saith; <sup>c</sup> There shall be a root of Jesse, <sup>c</sup> Is. 11. 10. and he that shall rise to reign over the Gentiles; in him shall the Gentiles <sup>d</sup> trust.

13. Now the God of [ *this* ] hope fill you with all joy and peace in [ *your* ] believing, that ye may abound [ *more and more* ] in hope, thro the power [ *and help* ] of the Holy Ghost. <sup>d</sup> Hope.

14. And I my self also am perswaded of you, my Brethren, that ye also [ *without my admonition* ] are full of goodness, [ *and* ] filled with all knowledg, [ *and* ] able also to admonish one another.

15. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind [ *of these things,* ] because of the Grace <sup>e</sup> [ *and Apostleship,* ] <sup>e</sup> Rom. 1.5. that is given me of God. <sup>f</sup> That there might be

16. That I should be the <sup>1</sup> Minister of Jesus Christ to the Gentiles, ministring the Gospel of God; <sup>g</sup> that the <sup>g</sup> offering up of the [ *converted* ] Gentiles [ *by me to God* ] might be acceptable; being sanctified by [ *the effusion of* ] <sup>h</sup> the Holy Ghost. <sup>h</sup> an offering of the Gentiles acceptable, &c. <sup>g</sup> Sacrificing.

17. I have therefore [ *(in this ministry)* ] <sup>b</sup> whereof I may glory thro Jesus Christ, in <sup>i</sup> those things which pertain to [ *the service of* ] God. <sup>b</sup> Glorifying in Jesus Christ as belonging to God.

18. (For I will not dare to speak of any of those things, which Christ hath not wrought by me, [ *but by another: but* ] <sup>i</sup> *by me he hath wrought this,* ) <sup>k</sup> to make the Gentiles obedient [ *to the Gospel, both* ] by word and deed, <sup>k</sup> Toward the obedience of the Gentiles.

19. Thro mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and round about unto Illyricum, <sup>l</sup> I have <sup>l</sup> fully preached the Gospel of <sup>l</sup> Fulfilled. Christ.

20. <sup>m</sup> Yea so have I strived to preach the Gospel, not <sup>m</sup> Such an where Christ was named, least I should [ *do a less service,* ] <sup>n</sup> *whilst I did* ] build upon another mans foundation. <sup>n</sup> have I had to.

21. But as it is written; <sup>n</sup> To whom he was not spoken <sup>n</sup> Is. 52.15.

<sup>1</sup> Allusion to the legal minister of the Sanctuary. Heb. 8.7.  
<sup>a</sup> Not, with salt; or, other carnal Ceremony.  
<sup>b</sup> The furthest part towards the North of Macedonia, now called Sclavonia; having passed thro Arabia, Damascus, Antiochia, Seleucia, Cyprus, Pamphilia, Pisidia, Licaonia, Syria, Cilicia, Phrygia, Galatia, Mysia, Troas, Achaia, Epirus, Crete, &c. of,

of, they shall see, and they that have not heard, shall understand.

<sup>a</sup> Rom. i.

<sup>3</sup>, 10.

<sup>b</sup> Many  
waies. Of-  
tentimes.

22. For which cause <sup>a</sup> also I have bin <sup>b</sup> much hindred from coming to you.

23. But now having no more place, [*that is unacquainted with the Gospel,*] in these parts, <sup>1</sup> and having a great desire these many yearsto come unto you;

24. Whensoever I <sup>2</sup> take my Journey into Spain, I will come to you: for I trust to see you in my Journey, and to be <sup>3</sup> brought on my way thitherward by you; if first <sup>4</sup> I [*may*] be somewhat filled with <sup>d</sup> your company.

<sup>c</sup> I may in  
some mea-  
sure have  
my fill of  
you.

<sup>d</sup> You v. 32.

25. And now [*for the present*] I go unto Jerusalem to <sup>4</sup> minister unto [*the necessity of*] the Saints [*there.*]

<sup>e</sup> The poor  
of the  
Saints.

26. For it hath pleased them of Macedonia, and Achaia, to make a certain contribution for <sup>e</sup> the poor Saints, which are at Jerusalem.

27. It hath pleased them, and [*well; for*] their debtors they are. For if the Gentiles have bin made <sup>5</sup> partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28. When therefore I have performed this; and have sealed to them [*unminished*] this fruit [*of the Grecians charity,*] I will come by you into Spain.

<sup>f</sup> Blessing of  
Christ.

29. And I am sure, that when I come unto you, [*in requittance of this delay,*] I shall come <sup>6</sup> in the fulness of the <sup>f</sup> blessing of the Gospel of Christ [*towards you.*]

30. Now [*mean-while*] I beseech you, brethren, for the Lord Jesus Christs sake, and for the love of the Spirit, [*which it effects in us one towards another,*] that ye strive together with me in your prayers to God for me:

<sup>g</sup> Are diso-  
bedient.

31. <sup>7</sup> That I may be delivered from them, that do <sup>g</sup> not believe in Judea; and that my service, which I have for Jerusalem, <sup>8</sup> may be [*well*] accepted of the Saints:

32. That I may come unto you with joy, by the will of God; and may with you be refreshed [*a while.*]

33. Now the God of peace be with you all. Amen.

1 Macedonia, and Achaia, vid. vers. 26.

2 Uncertain, whether St Paul performed this Journey, and was brought afterwards to Rome a prisoner.

3 This usually done by the Saints he visited. See Act. 17. 15. done partly for his security, having every where many Enemies.

4 διακοναί. distribution of Alms being the proper office, from which they were called Deacons.

5 From whom came the Ministers of the Gospel; whose were the Scriptures; who first also believed.

6 With most plentiful Gifts of the Holy Ghost.

7 Prefaging his perils there (Act. 21. 11.) being thence sent to Rome a prisoner.

8 By their mutual love toward the Gentiles, the donors.

## C H A P. XVI.

1. **I** Commend unto you Phebe our Sister <sup>1</sup>, which is a <sup>2</sup> <sup>a diá-  
con-  
ess.</sup> <sup>3</sup> Servant of the <sup>4</sup> Church, which is at <sup>5</sup> Cenchrea.
2. That ye receive her in the Lord, as becommeth <sup>6</sup> [fellow] Saints; and that ye assist [*and succor*] her in whatsoever business she hath need of you, for she hath bin a <sup>7</sup> succourer of many, and of my self also.
3. <sup>8</sup> Greet <sup>9</sup> Priscilla and Aquila, my <sup>10</sup> helpers in [*the* <sup>b</sup> Fellow-laborers. <sup>c</sup> *Gospel of*] Christ Jesus.
4. (Who have for my life laid down their own <sup>11</sup> necks: unto whom not only I [*ought to*] give thanks, but also all the Churches of the Gentiles) [*both for their preserving me their Apostle, and for many & other good services toward them.* <sup>c</sup> *A&S. 18. 26.*]
5. Likewise greet the Church [*the assembly of Saints*] that is in their house. Salute my well beloved Epenetus, who is [*my*] first fruits of Achaia unto Christ.
6. Greet Mary, who bestowed much [*trouble and*] labor on us.
7. Salute Andronicus and <sup>d</sup> Junia my kinsmen, and my <sup>e</sup> Fellow prisoners: who are of <sup>f</sup> note [*and esteem*] among the Apostles, who also were in Christ [*and converted*] before me.
8. Greet Amplias my beloved in the Lord.

<sup>1</sup> 'Tis likely, by whom he sent this Epistle.

<sup>2</sup> Serving in those offices belonging to widows, set down in 1 Tim. 5. 10. the Churches appointing these Deaconesses to minister (amongst other things) to poor, & stranger women, which men might not.

<sup>3</sup> Any assembly of believers so called by the Apostle, of which it is probable there were many in the same City in several private mens houses. See vers. 23. - 1 Cor. 16. 19. - Col. 4. 15. Such who had dedicated some part within their dwellings to be an oratory for the performance of divine duties.

<sup>4</sup> A Port belonging to Corinthe.

<sup>5</sup> The Apostle very affectionate in these salutes, giving almost every one some signal epithite, that he might both commend them for their piety; and propose them to others for their imitation; and the more in dear their affections to him; and shew his gratitude to them, and the honorable esteem he had of them.

<sup>6</sup> A Jew, a tentmaker. He and his Wife, banished from Rome by Claudius, lived at Corinth; there entertained S. Paul, having skill in the same trade, into their family Acts 18. 2. Afterwards removing from Corinth, they dwelt at Ephesus; there entertained Apollos Acts 18. 18, 19. Thence in the beginning of Nero's reign, they removed again to Rome, as appears in this verse, thence again to Ephesus. See 2 Tim. 4. 19. Wherever they were, it seems they kept a great family, and that the Christians assembled in their house. See 1 Cor. 16. 19. and that they ventured their lives for preserving the Apostle, who was extremely persecuted both at Ephesus and Corinth. See Acts 18. 12. - 19. 23.

<sup>7</sup> Probably, in his dangers at Ephesus, or Corinth, where was the ordinary abode of Aquila. See Acts 18. 2, 18, 19. 2 Tim. 4. 19.

<sup>8</sup> Or, themselves are reckoned amongst Apostles; Apostles being taken sometimes in a larger sense. 2 Cor. 8. 23. Phil. 2. 25.

<sup>9</sup> Salute

e Fellow-laborer.

9. Salute Urban, our e helper in [ *the Gospel of* ] Christ; and Stachys my beloved.

10. Salute Appelles approved in Christ. Salute them which are of Aristobulus f houshold.

f Friends.

11. Salute Herodian my kinsman: greet them that be of the f houshold of Narcissus; [ *those* ] which are in the Lord.

12. Salute Tryphena, and Tryphosa, who labor in the Lords [ *service* ]. Salute the beloved Perfis, which labored much in the Lord.

g Elect.

13. Salute Rufus, g chosen in the Lord, and his Mother, and mine [ *also I may say, in her love shewed towards me.* ]

14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the Brethren which are with them.

15. Salute Philologus and Julia, Nereus, and his Sister, and Olympas, and all the Saints which are with them.

16. Salute one another with an holy kifs. The Churches of Christ salute you.

h Phil. 3.

2, 17, 19.

i Turn

aside.

k Phil. 3. 19.

-2 Pet. 2.

13, 14.

-Jude 12.

-Gal. 6. 12.

17. Now I beseech you, Brethren, [ *as to salute those that are Saints, so* ] to mark them which cause divisions, and offences h contrary to the Doctrine which ye have learned, and i avoid them.

18. For they that are such serve not [ *sincerely* ] the Lord Jesus Christ but their k own l belly [ *and commodity* ]; and by good words and fair speeches, [ *not sound reasons,* ] deceive the hearts of the simple.

l Mat. 10. 16.

m Harm-

less.

n Tread.

See Gen.

3. 15.

19. For your [ *true* ] obedience is come abroad unto all men; [ *and* ] I am glad therefore on your behalf; but yet I would have you [ *not led by every one in your obedience, but* ] l wise unto [ *discerning* ] that which is [ *lawful and* ] good; and m simple [ *and innocent* ] concerning [ *the countenancing or practising of that which is* ] evil.

20. And the God of peace shall n bruise Satan, [ *who seeks to seduce you by these Men,* ] under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21. Timotheus my work-fellow [ *in the Gospel* ] and Luci-

i This ceremony then, as also in ancient times, ordinarily used in salutation of friends, as well among the Romans and other Nations, as among the Jews. See in *Plinius* an edict of Tiberius against the too frequent use of it; *Quotidiana oscula prohibui edicto*. Sueton. in Tiberio c. 34. See Mat. 26. 49. -2 Sam. 20. 9. -Hence an holy kifs of Charity ( 1 Pet. 5. 14. ) was used by the Christians, the Men and the Women apart, at the end of the service and pronouncing of the Benediction, See note

on 1 Cor. 16. 20. and before their receiving the Communion.

2 Not keeping them Company; not receiving them into your house; not eating with them &c. that they might be ashamed. See 1 Cor. 5. 9. -2 1 Thes. 3. 14. -2 John 10.

3 Flattering the Jews; avoiding persecution, which attended Christianity both from the Jew and from the Gentile; which Gentile, meanwhile, tolerated Judaism.



us, and Jason, and Sosipater, my kinsmen, salute you.

22. I Tertius, [*the Amanuensis*] who <sup>1</sup> wrote this Epistle, salute you in the Lord.

23. <sup>2</sup> Gaius mine Host, and of the whole Church [*and c. 1 Cor. II. assembly of the Saints here,*] saluteth you. Erastus the Chamberlain of the City - saluteth you, and Quartus a brother.

24. The Grace of our Lord Jesus Christ be with you all. Amen.

25. <sup>3</sup> Now <sup>4</sup> to him, that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, <sup>20.</sup> according to the revelation of the mystery [*of sending the Messias, abrogating of the law of Moses, calling of the Gentiles,*] which was kept secret [*in all other ages*] since the world began,

26. But now is made manifest, and by the scriptures of the prophets, [*heretofore not so fully understood,*] according to the commandment of the everlasting God [*enlightning us to understand them by his Holy Spirit,*] made known to all Nations, for the obedience of Faith,

27. To God, [*I say,*] only wise, be Glory, thro Jesus Christ, for ever. Amen.

<sup>1</sup> Wrote it from St Pauls dictating, or transcribed it out of his Copy. end of the 14th chapter. the 24 verse, being the conclusion of all St Pauls Epistles besides.

<sup>2</sup> Corinth.

<sup>3</sup> This in ancient copies is added to the

Written to the Romans from Corinth, and sent by Phebe, Servant of the Church at Cenchrea.



**F**OR the Place, from whence this Epistle was written, it is probably gathered, by comparing, A&t 19. 21. with A&t. 20. 1, 2. and with 1 Cor. 16. 8. and -15. 32. -and 2 Cor. 1, 8. And by comparing A&t. 19. 22. with 1 Cor. 4. 17. -and 16. 10. And, by the salutation, ( 1 Cor. 16. 19. ) from the Asian Churches, and from Aquila, and Priscilla, and the Church in their house, whose chief abode, as likewise of Apollo mention'd ver. 12. seems to have bin at Ephesus ( see A&t. 18. 19, 24, 26. ) From these Texts I say tis probably collected, that S. Paul writ this Epistle to the Corinthians ( after Apollo had bin there, A&t. 19. 1. -1 Cor. 3. 6. ) when the Apostle was at Ephesus, ( the story of which is related A&t. 19 :) or, at some place, near it, in Asia; not long before his Journey into Macedonia; yet, if written from Ephesus probably it was before the last tumult there, raised by Demetrius; upon which tumult, see note on 1 Cor. 15. 32. he seems to have immediatly withdrawn from that place. ( See A&t. 20. 1. compare 1 Cor. 16. 8. ) And accordingly the Subscription, in some Copies, is not from Philippi, but Ephesus.

As for the subject, and Contents, of this Epistle, ( which is very various according to the matters partly complained of, 1 Cor. 1. 11. partly inquired 1 Cor. 7. 1. by, the Corinthians. ) 1. The Apostle reproves the Corinthians for, and instructs them in, several things: Reprehends 1. Their factions and dissentions, siding with some Teachers more then others: extolling the more humanly-eloquent, and despising the Apostle, tho the Founder of their Church, as inferior, in this, to some others of their  
Doctōrs:

**Doctors :** 2ly Their toleration of an incestuous person, without proceeding presently to the Churches censures, and an excommunication of Him. 3ly Their vexing one another with law-suits; and that, before Infidel-Judges. 4ly Their abuse of their Christian liberty to the hurt of their weaker Brethren; where he instructs them in their behavior concerning things offered to Idols: and likewise shews them the heinousness of Fornication, a vice to which the Corinthians were much addicted, and which was much committed, especially at the Heathen-Fests and Sacrifices. 5ly Their disorders in their own Holy Assemblies, concerning the vailing of women; and concerning their feasts of charity, and celebration of the Lords Supper, too licenciously and irreverently performed.

Besides these reprehensions, 2. he also instructs them; 1. Concerning marriage, & single life, which the better. 2. Concerning the use of spiritual Gifts: recommending to them those which serve to edification, as prophesying, before those which procure admiration, as Tongues: And before all other Charity. 3. Concerning the Resurrection, and the state, and condition of Bodies glorified; being informed of some of the christian profession in their Church, that denied the Resurrection. 3. Lastly he exhorts them to a liberal Contribution to the Saints at Hierusalem.

T H E  
FIRST EPISTLE OF PAUL  
THE APOSTLE  
TO THE  
C O R I N T H I A N S.

C H A P. I.

1. **P**AUL <sup>a</sup> called *to be* an Apostle of Jesus Christ, <sup>1</sup> thro the will of God, and <sup>b</sup> Sothenes *c* our Brother.

<sup>a</sup> A called Apostle.  
<sup>b</sup> See Act. 18. 17.  
<sup>c</sup> The Brother.

2. Unto the Church of God, which is at Corinth, to them that <sup>d</sup> are sanctified in Christ Jesus, <sup>2</sup> called *to be* Saints, [*together*] <sup>e</sup> with all that, <sup>3</sup> in every place, <sup>f</sup> call upon the name of Jesus Christ our [*common*] Lord, both theirs, and ours, [*whether Jew, or Gentile.* <sup>3</sup>]

<sup>d</sup> Act. 15. 9.  
<sup>e</sup> Rom. 1. 7.  
<sup>f</sup> Are called by.

3. Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

4. I thank my God alwaies on your behalf, for the Grace of God, which is given you by Jesus Christ;

5. That in every thing ye are <sup>4</sup> enriched by Him, in all utterance [*of Tongues,*] and in all knowledg [*of myste-*

<sup>g</sup> Word.  
<sup>2</sup> Cor. 8.

ries.] 6 Even as the [*Doctrine, and*] <sup>5</sup> Testimony of Christ <sup>7</sup> was [*also by these*] confirmed <sup>i</sup> in, [*and amongst*] you.

<sup>i</sup> Amongst

7. So that ye come behind [*other Christians*] in no Gift: waiting for [*the accomplishment of them in*] the [*second*] <sup>k</sup> coming of our Lord Jesus Christ.

<sup>k</sup> Revelation.

8. Who shall also confirm you [*in these Graces*] unto

1 By the Commandment of God, 1 Tim. 5. 29. to whom sent. See Col. 4. 16. - 1 Thes. 1. 1. Separated. Rom. 1. 1. See Gal. 1. 1.

2 See Acts 13. 48 Called to be Saints, as he to be an Apostle: ver. 9. 26, 27.

3 His Epistles, as of general use, so communicated to other Churches besides those

4 See 1 Cor. 12. and 14. chapters their abounding in spiritual Gifts.

5 Called so in allusion to that of the law. See Exod. 31. 18. - Rev. 1. 9.

a Col. 1. 22.  
-1 Thel.

5. 23.

b Commu-  
nication, or  
participa-  
tion.

c Exhort.  
d Not  
Schisms.

f 1 Cor.  
16. 17.

g Into.

the end, that ye may be [found] <sup>a</sup> blameless in the day of our Lord Jesus Christ.

9. [For] God is <sup>1</sup> faithfull [to perfect you, and to perform his promises to you,] by whom ye were [also first] called unto the <sup>b</sup> Fellowship, [together with us], of his Son Jesus Christ our Lord.

10. Now I beseech you, Brethren, by the name of our Lord Jesus Christ, that ye all speak <sup>2</sup> the same thing [holding unanimously to your only Head, Christ; and the doctrine of his Apostles; d] and that there be no divisions [nor sidings] among you [concerning your Teachers;] but that ye be perfectly joined together in the same mind and in the same judgment.

11. For it hath bin declared unto me of you, my Brethren, by them which are of the House of Cloef that there are contentions among you.

12. <sup>3</sup> Now, this I say [to you]: that every one of you saith; [one], I am [a Follower] of <sup>4</sup> Paul; and [another], I of <sup>4</sup> Apollo; and [another], I of <sup>4</sup> Cephas; and [another], I [of none of them, but] of <sup>5</sup> Christ.

13. Is Christ [or his Doctrine] divided? Was Paul [then] crucified for you? or were ye baptized & in the name of Paul?

14. I thank God, that I baptized none of you, but <sup>7</sup> Crispus and <sup>8</sup> Gaius

(15. Lest any should say that I had baptized in mine own name.)

16. And [save that] I baptized also the <sup>9</sup> household of

1 The Apostles frequent expression. See 1 Cor. 10. 13. -1 Thel. 5. 24. -2 Thel. 3. 3. faithful to preserve, to establish, to do it, &c.

2 That ye speak the things wherein ye all agree; and submit, (especially in small matters: such as this, concerning the several abilities and eloquence of your teachers) to one anothers Judgment, at least so far; as not to contend and gain-say. This exhortation of a peaceable, and charitable, submittance to the judgment of others (in which, as in other things we ought to esteem them better. Phil. 2. 3. and not to be wise in our own conceits Rom. 12. 16.) is frequent with the Apostle. See Rom. 12. 16, 18. -15. 5, 6. -Phil. 1. 27. -Phil. 3. 2, 3, 16. -1 Pet. 3. 8. lastly in matter of Doctrine adhering to that of our Lords Apostles. -See 1 Cor. 4. 15, 16. -11. 1. -Phil. 3. 16, 17.

3 The Apostles frequent phrase, when pressing any thing more vehemently. See 1 Cor. 15. 50. -1 Thel. 4. 15.

4 Paul: Doctor of the Gentiles, the planter of this Church. 1 Cor. 3. 6. Apollo; the excellent Orator (Acl. 18. 24.) Peter; the Prime Apostle and Doctor of the Circumcision. (Gal. 2. 7, 8.)

5 This faulty too, if said as in opposition to the rest; Christs ministers, not rivals. (1 Cor. 3. 6.)

6 Or this may be understood of the Teachers in Corinth; in their delivering divers Doctrines, one pretending the receiving of his from Paul, another from Apollo, &c.

7 Ruler of the Synagogue. (Acl. 18. 8.)

8 A prime man in the Church. (Rom. 16. 23.)

9 Being the first that believed in all Achaia. (1 Cor. 16. 15.)

Stephanas: Besides [ *these*, ] I know not whether [ *at all amongst you* ] I baptized any other.

17. For Christ sent me not [ *so much* ] to baptize [ *Converts, in which there are others<sup>1</sup> imployed;* ] but to preach the Gospel [ *to unbelievers: and this,* ] <sup>a</sup> not with wisdom of <sup>a 2 Pet. 1:</sup> words, [ *amongst you so much affected* ]; left [ *the Subject<sup>16</sup> thereof* ] the Cross of Christ, should [ *so* ] be made of none <sup>b Speech:</sup> effect, <sup>2</sup> [ *by being delivered in the words, which mans wisdom, (unable to beget faith,) and not which the Holy Ghost, teacheth.* ]

18. For the [ *simple and plain* ] <sup>c</sup> preaching of the Cross <sup>c Word:</sup> [ *and of faith in, and of suffering for, a Savior so shamefully crucified* ] is [ *indeed* ] to [ *the worldly wisdom of* ] them that perish, foolishness; but [ *notwithstanding* ] unto us, who [ *believe and* ] are saved, it is the <sup>d</sup> power of God. <sup>d Rom. 1:</sup>

19. For it is written: <sup>e</sup> I will destroy the wisdom of the wise, and will bring to nothing the understanding of the Prudent, [ *in working a means of Salvation contrary to their wisdom.* ] <sup>e 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.</sup>

20. Where is the wise [ *Philosopher* ]? where is the <sup>f</sup> [ *learned* ]? Scribe? where is the [ *subtle* ]? <sup>f</sup> <sup>g</sup> disputer of this world? Hath not God [ *in this mystery of Salvation* ] made [ *filly and* ] foolish the wisdom of this world? <sup>g Searcher.</sup>

21. For <sup>b</sup> after that <sup>i</sup> in the [ *clear manifestations of the* ] <sup>b Seeing</sup> <sup>i</sup> wisdom of God, [ *yet* ] the world, by [ *corrupt* ] wisdom, <sup>i Rom. 1:</sup> knew not God; it pleased God [ *at last* ] thro the [ *seeming* ] foolishness of [ *our* ] preaching [ *of a dying Savior,* ] to save them that believe; [ *and to suffer the rest, in their wisdom, to perish.* ] <sup>21, 28.</sup>

22. For the [ *obstinate* ] Jews require [ *yet* ] <sup>k</sup> a sign [ *from* ] <sup>k Matt. 16:</sup> Heaven <sup>8</sup> ; and The [ *learned* ] Greeks seek after wisdom, [ *and a Reason.* ] <sup>1. -12. 38.</sup>

<sup>1</sup> Ordained by the Apostles, not at leisure to administer this Holy Ceremony to such great numbers of Converts: (Aet. 2. 41.) except only to some persons more considerable. See (Aet. 10. 49.) Peter commanding it to others.

<sup>2</sup> The Gospel much opposite, both for the matter of it, to worldly wisdom and judgment, as containing the doctrine of the Cross (i.e. the wonderful Humility & ignominious sufferings of the Son of God, &c.) &c. for the manner of its preaching, & working, to human eloquence and enticing expressions; not perswading men by curious language, and rules of Art; but the inward dictates and demonstration of the Spirit; The power of God being more ma-

nifest in the greater simplicity, and weakness, of the means that produceth faith. (See 1 Cor. 2. 4, 5, 13, 14, 15. - 1. 27.)

<sup>3</sup> 1 Cor. 2. 13. For to your faith would stand in the wisdom of men, and not in the power of God.

<sup>4</sup> The wise Jew.

<sup>5</sup> The Philosopher, (of which many at Corinth;) the wise Gentle.

<sup>6</sup> Convinced of folly, by manifesting his, (a quite contrary,) wisdom.

<sup>7</sup> In the works of Creation, and Providence.

<sup>8</sup> Like those in Moses, Joshua's, Elias's, time; being not contented with ordinary beneficial Miracles, nor yet that (Jonas-like) of the Resurrection.

23. But we [unto both] preach [only] Christ [and him] crucified; [y whose cross is] unto the Jews a stumbling block [and great offence;] and unto the Greeks foolishness, [and against reason.]

24. But [yet] unto them <sup>a</sup> that are called, both Jews and Greeks, <sup>1</sup> Christ, [<sup>2</sup> both] <sup>b</sup> the power of God [notwithstanding the weakness of the Cross despised by the Jew] and the wisdom <sup>c</sup> of God [notwithstanding the simplicity of our preaching derided by the Gentile.]

25. <sup>d</sup> Because the <sup>3</sup> foolishness [that is] of God is wiser than men; and the <sup>e</sup> weakness of God is stronger than men [confounding their strength, and their wisdom.]

26. For <sup>f</sup> ye see [the manner of] your calling, Brethren, How that not many <sup>4</sup> wise men after the flesh, not many mighty, not many noble, are called.

27. But God hath chosen the foolish things of the world [thereby] to confound the wise; and God hath chosen the weak things of the world, to confound the things that are mighty:

28. <sup>5</sup> And base things of the world, and things which are despised, hath God chosen; yea and things <sup>b</sup> <sup>5</sup> that are not, [save only from Him, <sup>i</sup> of any ability at all] to [confound and] bring to <sup>k</sup> nought things, that are [the most highly valued.]

29. That <sup>6</sup> no flesh should glory [of it self] in his presence.

30. But, [being nothing in your selves] of Him [and his free bounty] are ye [now the called] in Christ Jesus; who of God is made unto us [the Author and Fountain of all spiritual blessings:] wisdom [by his revelation of the divine mysteries], and righteousness [in and justification in the remission of sins which is only by faith in Him,] And sanctification [which is by his Spirit,] And [at last of all, complete] Redemption [by his power, at the last day.]

31. That <sup>o</sup> according as it is written: He that glorieth [for any thing,] let him glory [for it,] in the Lord, [who gives it.]

<sup>1</sup> Or, the Gospel of Christ the power, &c. (Rom. 1. 16.) and the wisdom. (1 Cor. 2. 7.)

<sup>2</sup> In whom both the power and wisdom of God are most gloriously manifested.

<sup>3</sup> A Transcendent Wisdom in these Counsels of God, which are by men deemed foolish.

<sup>4</sup> Intimating the mean condition of the A-

postles, &c. of many of their Converts, v. 26.

<sup>5</sup> Allusion to Gods power in the creation, bringing things out of nothing. See the like Rom. 4. 17. There being an inanity and nihility, in the called, as to their regeneration.

<sup>6</sup> That no flesh, as well those, that bring, as those, that are brought, to nought: that neither may glory.



C H A P. II.

1. **A**ND I, Brethren, [*not glorying in my self,*] when I came to you, came not <sup>1</sup> with excellency of speech, or of [*human*] wisdom, declaring unto you [*in these dresses*] <sup>2</sup> the [*revelation and*] <sup>3</sup> Testimony of God. <sup>4</sup> *1 Cor. 1. 6.*

2. For I determined not [*to be solicitous to appear*] to know [*or teach*] any thing among you, save Jesus Christ, and him Crucified.

3. And [*3 for my person, and utterance,*] I was with you <sup>5</sup> in <sup>6</sup> weakness, and in fear, and in much trembling; <sup>7</sup> *b Act. 18. 5. c 2 Cor. 4. 7. d 2 Pet. 1. 16.*

4. And my Speech and my preaching <sup>8</sup> was not [*indeed*] with <sup>9</sup> enticing words of mans wisdom, but [*it was*] in <sup>10</sup> demonstration of the Spirit, and of power, [*in enlightning* <sup>11</sup> *your understanding, and swaying your wills.*] <sup>12</sup> *ble.*

5. That [*so*] your faith should not stand in the [*outward*] wisdom of men, but in the [*inward*] <sup>13</sup> power of <sup>14</sup> God. <sup>15</sup> *f 2 Cor. 4. 7.*

6. Howbeit, we [*also*] speak wisdom, [*3 more then ye* <sup>16</sup> *are yet capable of*], amongst those, that are perfect, <sup>17</sup> [*and* <sup>18</sup> *able to understand higher matters:*] yet not the wisdom of this world, nor of the princes of this world, that, [*notwithstanding their policy, and strong opposition, to the Gospel; both they, and their Kingdom,*] come to <sup>19</sup> nought. <sup>20</sup> *g 1 Cor. 3. i. h 1 Cor. 5. 11. &c. 14.*

1 Eloquence tho it may be used in the Gospel, yet the Gospel never hath its efficacy from it; and many times more without it; God shewing more his divine power, in humane weakness. See vers. 5.

2 The Gospel.

3 In conformity to the cross of Christ.

4 Of the human infirmities, which this most Glorious Apostle was sometimes possessed with, in his preaching the Gospel, especially, when amongst strangers, and enemies, (animated for these, sometimes, by our Saviors own appearance to him, as here at Corinth *Act. 18. 9.*) Of the several pressures, and at other times relaxations, of the Holy Spirit, which frees none, at all times, in all things, from all corporal frailties. And of his being more vigorous when he had the company, and assistance of others: see in many pregnant places, his own confession. *2 Cor. 10. 1, 7, 10. - 2 Cor.*

*2. 12, 13. compared with 2 Cor. 7. 5, 6. - Act. 18. 5. - Gal. 4. 13. - Act. 13. 46. - 17. 16, 18. - 18. 9, 12. - 2 Cor. 12. 6, 7, 9. And,* it may be Satans messenger, in this text, was some Corporal infirmity in his teaching, which he would fain have bin rid of; but God saw useful, that others might not overprize him the minister, but give the Glory to God the founder; that, in so many high revelations, he might not lose his humility; and, that Gods Grace might be more perfected in mans weakness, &c. all those great works the Apostle did, meanwhile compassed with infirmities, for this, appearing far the more splendid, and glorious. See note on *2 Cor. 10. 10.*

5 To nought, many waies, in respect of their temporal, and of their spiritual condition. Not having Grace to submit to the Gospel; nor power, to suppress it. *1 Cor. 1. 26. &c.*

7. But we speake the Wisdom of God in a mystery [ *not understood by the worldling,* ] even the [ *heretofore* ] hidden wisdom, [ *the revelation of* ] <sup>a</sup> which God ordained, ( before the world [ *was* ), *at this time* ] <sup>1</sup> unto our Glory.

8. Which [ *mystery* ] none of the <sup>2</sup> Princes of this world [ *that opposed it* ] knew: for had they <sup>b</sup> known it, they would not have [ *killed the Prince of life, and* ] crucified [ *Him, who is* ] the [ *King of Kings, and* ] <sup>c</sup> Lord of Glory.

9. For it is written: <sup>d</sup> Eie hath not seen, nor ear heard, neither have entred into the Heart of [ *natural* ] man [ *to imagin* ] the things, which God hath <sup>3</sup> prepared for them that love Him, [ *in the mystery of our redemption.* ]

10. But God hath revealed *them* unto us <sup>4</sup> by his Spirit. For the [ *Holy* ] Spirit, [ *which is given unto us,* ] searcheth [ *into, and knoweth* ] all things: yea [ *all* ] <sup>e</sup> the deep [ *and long hidden* ] things of God.

11. For [ *among men* ] what man knoweth the things of man save the Spirit of a man which is [ *with-* ] in Him? Even so the things of God knoweth <sup>f</sup> no man, but [ *only* ] the Spirit of God

12. Now we have received, not the spirit of the world [ *so much esteemed, which knows only worldly things;* ] but the Spirit which is of God, that we might know those [ *beavenly* ] things, which are <sup>g</sup> freely [ *now* ] given us of God.

13. <sup>b</sup> Which things also we speake [ *and argue,* ] not in the words [ *or reasons* ] which mans wisdom teacheth, but which the Holy Ghost teacheth, <sup>5</sup> *comparing* [ *and illustrating* ] spiritual things with spiritual.

14. But the <sup>6</sup> natural man receiveth not the things of

1 Greater, than that of the Prophets: Or, unto our eternal Glory and happines in heaven: Or, unto the glory of the present age.

2 Herod, Pilat, Caiphas.

3 As well those things, which are yet to come ( Jo. 16. 13. - 2 Cor. 12. 4. ) as those now already performed.

4 Even not Christs outward preaching, ( for many heard, yet not believed, ) but the spirits inward operation, revealed Gods truth to the Disciples, who were not led into all Truth by his presence and conversation, till the spirit was powred upon them. ( Jo. 16. 13. )

5 Confering the Evangelical doctrines with the ancient prophecies; and fitting spiritual language to spiritual matter.

6 No man, by natural reason, without

Revelation; no man, by revelation declared to Him by others, ( so as to obey and submit unto them, ) without the operation of the spirit, in Himself. ( See Heb. 4. 2. ) Note, that [ *natural man* ] here is opposed, not to regenerate or the sanctified but to a Believer, or illuminated; which illumination of the Spirit, and also other gifts thereof many have without, and before, regeneration, or the infusion of charity into the Soul. And many, again, this regeneration without some of them; ( See Jo. 14. 17. ) See 1 Cor. 13. 2, 3. In which text observe that the faith of miracles presupposeth the believing of Christ to be the Lord, ( because the miracles were done in his Name: ) and ( again ) this is not believed but by the Holy Spirit. 1 Cor. 12. 3. - 1 Jo. 4. 2. - Mat. 16. 17. - Act. 8. 13. - Mat. 7. 22, 23.

the spirit of God [*thus delivered,*] for they are ' foolishness unto Him, [*destitute of the spirit*]; neither can he know them, because they are [*only*] spiritually discerned, [*and judged of.*]

15. But he that is spiritual [*discerneth and*] <sup>b</sup> judgeth [*of*] <sup>b</sup> Discern- all things, [*whilst*] yet he himself is [*or can be*] judged <sup>eth.</sup> [*or confuted*] of no man [*not spiritual.*]

16. For [*as is written,*] <sup>e</sup> who [*amongst men by nature*] <sup>e</sup> Esai. 49. hath known the mind of the Lord, that he <sup>d</sup> may instruct [*or*] <sup>13.</sup> Jer. 23. <sup>18.</sup> Rom. <sup>11.</sup> 34. <sup>d</sup> Shall. <sup>know, and</sup> have the mind of [*the Lord*] Christ, [*i. e. by* <sup>d</sup> Shall. *the Revelation of the Spirit.*]

## C H A P. III.

1. **A**ND I, Brethren, [*e* *tho speaking mysteries in the spi-* <sup>e</sup> 1 Cor. 2. 6. rit, yet, *f* *at my coming to you,*] could not speak un- <sup>f</sup> 1 Cor. 2. 1. to you as unto spiritual, but as unto <sup>2</sup> carnal [*yea in a great part,*] even as unto <sup>g</sup> Babes in [*the knowledg of*] <sup>g</sup> Eph. 4. 12. Christ. <sup>3</sup>

2. I have fed you [*therefore*] with milk and not <sup>b</sup> with <sup>b</sup> Heb. 5. [*strong*] meat; for hitherto ye were <sup>+</sup> not able to bear <sup>12, 13.</sup> [*and digest*] it: neither yet now are ye able.

3. For ye are yet Carnal: For whereas there is among you [*such*] <sup>5</sup> envying [*one anothers Gifts,*] and <sup>i</sup> [*upon*] <sup>i</sup> Gal. 5. 20. <sup>h</sup> Factions. <sup>l</sup> as <sup>l</sup> According to men. [*this*] strife <sup>k</sup> and divisions, are ye not carnal, and walk <sup>l</sup> as <sup>l</sup> According to men. <sup>o</sup> men [*yet in the flesh*]? <sup>o</sup>

1 By reason of the imbecillity of his reason; and yet more, from the carnality and opposition of his affections. (See Rom. 8. 5, 6, 7.)

2 1. Many, spiritual, become afterward carnal. Gal. 3. 3, 4. - 1 Cor. 5. 1. - 6. 9. - 2 Cor. 12. 21. it is opposite to Grace and Salvation. 2. Most, or all, spiritual are to some degree carnal. Gal. 5. 17. 3. Spiritual, may be, at the beginning of their conversion, in some great degree carnal; but whilst spiritual, these sensual inclinations of nature and the flesh, in them continue decreasing, and Grace increasing, and rooting them out, tho in some sooner, some slower. - And amongst the Corinthians (likely) there were of all these sorts.

3 Carnal absolutely none are called but the irregenerate: Carnal comparatively some Regenerate are, viz. those who are but as yet Babes in Christ, and who have

not as yet so well mastered and mortified their former natural, sensual, and carnal lusts as those more perfect and spiritual have: tho in general there is a predominancy of the Spirit, and this Carnality still dying, in them. Where note that the *ὑψηλός ἀνθρώπος*. 1 Cor. 2. 14. may be applied as to the Heathen Philosopher and the obstinate Jew, so in some degree to these Corinthians, yet in a great part Carnal, compared with the more Spiritual and perfect, which also suits well with the context, and with 1 Cor. 2. 6. - 3. 2, 18.

4 Men ordinarily are made capable of divine knowledg, and Graces, by degrees: those not first prepared by the lower, cannot attain the higher. See Jo. 16. 12.

5 Envy begets strife, and strife divisions.

6 Doing the things, that please themselves, not that please God.

4. For while one faith: [*For my part*] I am of Paul; and another, I am of Apollos; are ye not carnal?

5. Who then is Paul? and who is Apollos? But ministers [*only*], by whom [*preaching*] ye believed: even, as the Lord gave [*the gift*] to every man, [*of you, to believe, and of them, to preach.*]

6. I have planted, Apollos watered [*you*:] But <sup>a</sup> God [*only*] gave the [*Growth and*] Increase.

<sup>a</sup> 1 Cor. 1. 28. - 2 Cor. 12. 11. - Gal. 6. 3. 7. So then, neither is he that planteth, <sup>a</sup> any thing [*to you*]; neither [*is*] he that watereth, but God [*all in all*], that giveth the increase.

<sup>b</sup> But. 8. Now he that planteth, and he that watereth, are one [*in their end and design, under God.*] <sup>b</sup> <sup>c</sup> And every man [*of them*] shall receive his own reward [*differently*] according to his own labor.

<sup>c</sup> Gal. 6. 3. 4. 5. 9. For we are labourers together with God [*the chief workman; and*] ye are Gods [*Field and*] husbandry, ye are <sup>d</sup> Gods <sup>d</sup> Building.

<sup>d</sup> Heb. 3. 6. 10. According to [*my office and*] the <sup>e</sup> Grace of God, which is given unto me, as [*an Apostle, and*] a wife <sup>f</sup> Master-builder, I have laid the [*right*] foundation, and another [*afterward*] buildeth thereon: But [*yet*] let every man take heed, how, [*and with what materials*] he buildeth <sup>g</sup> thereupon.

11. For other [*true*] foundation can no man lay, than that is laid [*by me*], which is Jesus Christ.

12. Now if any man build on this Foundation, [*solid, and pure matter*] Gold, Silver, precious Stones; [*or on the contrary weak and corruptible*] <sup>h</sup> wood, hay, stubble; [*at his peril be it.*]

<sup>g</sup> For it is revealed. 13. [*For*] every mans work shall be made manifest; for the <sup>i</sup> day [*of the Lord*] shall declare [*what*] it [*is*]; <sup>j</sup> because <sup>j</sup> that [*day*] shall be revealed by Fire; And <sup>k</sup> the <sup>k</sup> fire shall try every mans work of what sort it is.

<sup>l</sup> It shall receive. 14. If any mans work, which he hath built thereupon, [*this fire*], <sup>l</sup> he shall receive a <sup>m</sup> reward.

1 God compared to the soil, or the Sun, out of, and by which, all things grow.

2 That he build nothing unfutable or contrary to it.

3 Wood, Hay, Stubble, Human wisdom, <sup>verf.</sup> 18. secular Eloquence; curious questions, science falsely so called; unprofitable, or also wicked, doctrines; as many such were amongst the Corinthians. As lawfulness of eating in the Idols Temple; The Resurrection past; allowing of Incestuous marriage, &c.

4 *Vulg. dies Domini*: The day of Judgment. See <sup>verf.</sup> 8. and <sup>verf.</sup> 15. [*the man faved*] which refers usually to that Day. See 2 Thess. 1. 7, 8. - 2 Pet. 3. 7. - 1 Pet. 1. 7. - 1 Cor. 4. 5.

5 Reward extraordinary, above common salvation, which the other attains. There being many degrees of the Glory of the Saints in Heaven. See the same expression. 1 Cor. 9. 16, 17. 18. where, the preachers for wages are faved, yet not so highly rewarded, as the preachers Gratis.

15. If

15. If any mans work shall be burnt, he shall suffer [ *the* ]  
 loss [ *of a reward for it.* ] But he himself [ *the foundation not*  
*being destroyed by Him* ] <sup>a</sup> shall be saved, yet so as [ *he must*  
*first be refined as it were* ] <sup>1</sup> by fire; <sup>2</sup> [ *And well if he escape*  
*so lightly for his fault.* ] <sup>a</sup> Shall e-  
 scape, but  
 so as thro  
 fire.

16. Know ye not that <sup>3</sup> ye are the [ *building and* ] Tem-  
 ple <sup>b</sup> of God? and that the spirit of God dwelleth in you <sup>b</sup> ver. 9.  
 [ *as its Sanctuary.* ] -1 Cor. 6.19.

17. If any man <sup>c</sup> [ *then dare to spoil or* ] defile the Temple <sup>c</sup> Corrupt.  
 of God, [ *with his work, or bad materials* ] him shall God <sup>d</sup> Destroy.  
 [ *spoil and* ] <sup>5</sup> destroy: for the Temple of God is Holy [ *and*  
*that may not thus be violated:* ] which <sup>4</sup> Temple ye are. <sup>d</sup> Heb. 3. 6.

18. <sup>6</sup> Let no man deceive himself: If any man among  
 you seemeth to be wise in [ *the wisdom or learning of* ] this  
 world, let him become a fool [ *to this wisdom* ] that he may  
 be wise [ *to God.* ]

19. For the wisdom of this world is <sup>7</sup> foolishness with  
 God, [ *by Him detested, and by him confounded.* ] For [ *as* ]  
 it is written; <sup>e</sup> He taketh [ *and snareth* ] the wise in their <sup>e</sup> Job. 5.13.  
 own craftiness.

20. And again: <sup>f</sup> The Lord knoweth the <sup>g</sup> thoughts of <sup>f</sup> Pf. 94.11.  
 the wise, that they are vain. <sup>g</sup> Machina-  
 tions.

21. Therefore let no man glory in [ *the factious-ly prefer'd*  
*abilities or authority of* ] men [ *or depend upon them* ]; For all  
 things are yours, [ *and appointed of God only for your service;*  
*not you for their glorying; or they for your glorying in them.* ] <sup>b</sup> Rom. 8.

22. Whether <sup>8</sup> Paul, or Apollos, or Cephas, <sup>b</sup> or the <sup>3</sup> 8.

<sup>1</sup> The Apostle alludes to the fire of the  
 last day, melting, and purging all things;  
 as also S. Pet. 1. Ep. 1.7. but, in what man-  
 ner, tis curiosity to inquire into what is  
 no further revealed: only this seems to be  
 set down in Terrorem, to those, that build  
 unfound doctrines &c. qualifying with this  
 suffering, their salvation; See 1 Cor. 5. 5.  
 Mat. 12. 36. perhaps meant so; or, in high-  
 er trespasses, threatening them with destruc-  
 tion vers. 17.

<sup>2</sup> Or [ *yes so, as by fire* ] which fire con-  
 suming his work, shall lose Him (to his  
 great griefe) all the reward he expected  
 for it. Gods triall of all mens works  
 in that day being also called a fire; who  
 also is alwaies, and then especially shall  
 be, a consuming fire. See Heb. 12. 29.  
 -Exod. 3. 2. -24. 17. -Gen. 15. 17. -Deut.  
 4. 24. -Numb. 16. 35. -Psal. 97. 3. -Dan.  
 7. 9, 10. -Josh. 24. 19, 20. -Psal. 18. 8.  
 [ *A devouring fire shall go out of his mouth.* ]

And this trial is spoken, here, of preach-  
 ers; whose more special labors might  
 more expect a great reward in the world to  
 come.

<sup>3</sup> The Church.

<sup>4</sup> The same word in the Original for  
 both. Just do to him, as he to the Temple.

<sup>5</sup> Punish Him grievously for his fault;  
 with utter destruction, if he destroying the  
 foundation, or with the purgation of fire,  
 if he casting upon it unprofitable matter.

<sup>6</sup> Relating to the matter of the first chap-  
 ter ver. 17. &c. and the second chapter v.  
 1, 4. &c. and the 7th verse of this.

<sup>7</sup> Human Policy, Wisdom, Philosophy,  
 Reason, Eloquence, &c. not subordinating  
 and submitting it self to Gods wisdom, and  
 providence; factoring for worldly ends;  
 at least falling far short of divine matters;  
 and, mean while, puffing up the mind. 1  
 Cor. 8. 1.

<sup>8</sup> Heb. 1. 14. Angels ours, much more men.

<sup>a</sup> Rom. 8.  
28.

world [ *ye converse in,* ] or [ *this* ] life, or Death [ *concluding it,* ] or the things [ *that are* ] present, or the things [ *that are* ] to come: <sup>a</sup> all are yours, [ *serving in common for your use, and instrumental for your good.* ]

<sup>b</sup> 1 Cor. 11.  
3.-15. 28.

23. And ye are [ *only* ] Christs, [ *who hath provided them for you ;* ] and Christ is <sup>b</sup> God's, [ *the Father's, who hath given all things to Him.* ] <sup>1</sup>

## C H A P. IV.

<sup>c</sup> Officers.

I. [ **Y**ET ] let a man so [ *honorably* ] account of us, as, of the <sup>c</sup> ministers of Christ, and Stewards [ *and dispensers* ] of the mysteries of God.

2. Moreover; it is required in [ *such as are* ] Stewards, that a man be found faithful [ *in doing, to the uttermost, his duty.* ]

<sup>d</sup> Day.

3. But with me, [ ( *whether I be found so, toward God in this my office* ) ], it is a very small thing, that I should be judged of you, or of [ *any* ] mans <sup>d</sup> judgment. Yea, I, [ *who should know my own conscience best,* ] judg not mine own self [ *how acceptably I have perform'd it ;* ]

4. For I know nothing by my self [ *wherein I have neglected it ;* ] yet am I not hereby justified [ *from all deficiency :* ] But he [ *only* ] that judgeth me [ *righteously,* ] is the Lord.

<sup>e</sup> Matt. 7. 1.

Rom. 14. 4.

10. &c. 2. 1.

<sup>f</sup> Season.

<sup>g</sup> Who will

also en-

lighten.

<sup>h</sup> Rom. 2.

29. -1 Cor.

3. 8.

<sup>i</sup> Thus

darkly set

down.

5. Therefore <sup>e</sup> judg [ *ye* ] <sup>2</sup> nothing [ *concerning me, or others* ] before the <sup>f</sup> time; until the Lord [ *Jesus* ] come, <sup>g</sup> who both will bring to light [ *all other* ] hidden things of darkness, and [ *also* ] will make manifest the [ *secret* ] Councils of the hearts: And then shall every man, [ *however here esteemed,* ] have [ *his* ] just praise <sup>h</sup> of God [ *according to his work.* ]

6. And these things [ *hitherto* ], Brethren, I have, <sup>i</sup> in a figure, transferred to my self, and to <sup>3</sup> Apollos, for your sakes, [ *to spare the nameing of others,* ] That ye might learn

<sup>1</sup> Or, ye are Christs [ *to attend upon his service :* ] and Christ is God's [ *the Father's ;* ] ( *Christ in all his servants, to promote his Fathers Glory.* )

2. Of the things of other men, that cannot perfectly be known to you : as here, of the integrity, and efficacy, of their Teachers.

3. Apollo, a Jew very eloquent, and well

read in the Scripture, at first preached at Ephesus, acquainted only with the baptism of John, and some small knowledge of our Savior; there being instructed more perfectly by Aquila, afterward, in Pauls absence, he went to Corinth; and there out of the scriptures mightily convinced the Jews, and strengthened the brethren. Act. 18. 24. &c.

in [ *the example of* ] us, [ *who are nothing* ], not to think of [ *other* ] men above that which is written [ *here before* <sup>a 1</sup> ; ] that <sup>a 1</sup> 1 Cor. 3. no one of you be puffed up for one [ *Teacher* ] against another. <sup>b</sup> 7. 22. - 1. 3. 1.

7. For who <sup>b</sup> maketh thee, [ *what Teacher soever thou art,* ] to differ <sup>c</sup> [ *in any gift* ] from another [ *thy fellow-minister?* ] And what [ *Grace* ] hast thou, that thou didst not receive? Now, if thou didst receive it, why dost thou <sup>d</sup> glory, as if [ *it were thine own, and that* ] thou hadst not received it? <sup>b</sup> Distinguisheth.

8. <sup>c</sup> Now ye [ *Corinthians, and your Doctors,* ] are full [ *of all wisdom and Eloquence;* ] now ye are rich [ *in Gifts* ]; <sup>c</sup> Ye are all-ready full. ye have reigned as Kings [ *in all tranquillity, and honor* ] without [ *any want of* ] us, [ *in our absence:* ] And [ *indeed* ] I would to God ye did reign; that we, [ *poor, persecuted* ] also might [ *partake, and* ] reign, with you.

9. For, I [ *am to* ] think, that God hath set forth us the Apostles <sup>d</sup> last [ *of all men;* ] as it were men appointed to Death. For we are [ *every where ignominiously exposed, and* ] made a [ *public* ] <sup>d</sup> spectacle unto the <sup>e</sup> World, and to <sup>e</sup> Angels, and to men. <sup>d</sup> Theater. <sup>e</sup> Heb. 12. 1.

10. We are, [ *in much plainness, accounted as* ] fools for <sup>f</sup> Christs sake; but ye [ *in all learning, and eloquence,* ] are <sup>f</sup> 1 Cor 2. 3. wise in Christ: we are <sup>g</sup> weak, but ye are strong: ye are <sup>g</sup> honorable, but we are despised. <sup>g</sup> 2 Cor. 4. 8. - 11. 23.

11. Even unto this present hour [ *after all our service to the Churches* ] <sup>h</sup> we both hunger, and thirst, and are naked, <sup>h</sup> and are [ *beaten and* ] buffeted, <sup>i</sup> and have no certain dwelling place. <sup>h</sup> Act. 23. 2. <sup>i</sup> And are in no certain condition.

12. And <sup>k</sup> labor, working with our own hands: being <sup>k</sup> reviled, we [ *are glad to* ] blest; being persecuted, we [ *must,* ] <sup>l</sup> no remedy, <sup>l</sup> suffer it. <sup>k</sup> 1 Thes. 2. 9. <sup>l</sup> 2 Thes. 3. 8. Act. 18. 3. 11. - 20. 34.

13. <sup>m</sup> Being defamed, we [ *still* ] intreat: we are made, <sup>m</sup> as <sup>n</sup> the filth of the world. And are the off-scouring of all things <sup>n</sup> unto this day. <sup>m</sup> Forbear. <sup>n</sup> Mic. 5. 44.

14. I write not these things to <sup>o</sup> shame you [ *for your self-conceit, faction and pride;* ] but I [ *write them to* ] warn you <sup>o</sup> 1 Cor. 15. 8. <sup>o</sup> 1 Cor. 15. 8. <sup>o</sup> 1 Cor. 15. 8.

<sup>1</sup> Or, as it is written [every where in Scripture recommending Humility unto us.] See 1 Cor. 1. 31.

<sup>2</sup> The Apostle speaks of any, natural, or supernatural, endowments conferred on a man; which are all Gods Gifts. See 1 Cor. 7. 7.

<sup>3</sup> The Corinthian Doctors vain glorious, as their followers factious.

<sup>4</sup> Or, us last Apostles, Paul, Barnabas,

&c. as it were men, &c. See 1 Cor. 15. 8. Perhaps S. Paul traduced by some, as an abortive Apostle. Or, Apostles last, [after the prophets.] See Mat. 5. 12.

<sup>5</sup> Allusion to the bloody spectacles of persons then frequently presented to slaughter, in the Amphitheaters.

<sup>6</sup> All abroad, in every place.

<sup>7</sup> With other Churches.

[ *for the future* ] as my beloved Sons, [ *not to follow strange Teachers, but me.* ]

15. For, tho you have 10000. [ *other* ] Instructors in Christ, yet *have ye* not many Fathers, [ *as I am:* ] for in Christ Jesus I have begotten you, thro the Gospel.

16. Wherefore I beseech you be ye followers <sup>1</sup> of me [ *your Father, rather then of your new Teachers.* ]

17. For this cause have I sent unto you <sup>2</sup> Timotheus, who is my beloved <sup>2</sup> Son, and faithful in the Lord; who shall bring you into remembrance of my waies [ *both for 3 doctrine and customs,* ] which are [ *used by me* ] in [ *the Gospel of* ] Christ, as I teach, every where in every [ *other* ] Church.

18. Now some [ *amongst you teachers* ] are [ *insolent and* ] <sup>a</sup> puffed up [ *in their own senses, und conceits,* ] <sup>b</sup> as tho I would not <sup>c</sup> come to you [ *again at all, to rectifie their disorders.* ]

<sup>a</sup> ver. 7.  
<sup>b</sup> Because I  
come not.  
<sup>c</sup> Phil. 2. 12.

19. But I will come to you shortly, if the Lord will; and will know not the speech [ *and eloquence* ] of them which are [ *thus* ] puffed up, [ *whether this be beyond ours;* ] but the [ *spiritual* ] <sup>d</sup> power [ *and efficacy of their ministry.* ]

<sup>d</sup> 1 Cor. 2. 4. 20. For the Kingdom of God [ *reigning in your Hearts* ] is <sup>e</sup> not in [ *wisdom of* ] words, but in <sup>e</sup> power [ *of the Spirit.* ]

<sup>f</sup> 2 Cor. 10. 21. What will ye? shall I come unto you with a <sup>4</sup> rod <sup>f</sup> [ *as a Father to Children disobedient?* ] or [ *will you first amend your disorders? that I may come to you* ] in love, and in the spirit of meekness.

1 In the ordinances I have, and Timothy shall, deliver you from me. See 1 Cor. 11. 1, 2. and in the example of humility, and sufferings, I have given you. See 2 Thess. 3. 9. - Phil. 3. 17.

2 Attending on the Apostle from his youth. See Phil. 2. 19.

3 Of which doctrines he states several, afterward, in this Epistle.

4 Power, of confounding all high Imaginations, and exalted thoughts: of sending conviction of Guilt, shame, and self-condemnation into the conscience: power, of Excommunication; and this accompanied with the exposing them to the tormenting of Satan; and the inflicting of

blindness, diseases, death; as in Elymas, and Ananias, and Simon Magus, and Felix, and Hymenæus, &c. See 1 Cor. 14. 24, 25. - 2 Cor. 10. 2, 3, 4, 5. - 13. 2, 3, 4, 10. - Act. 5. 5. - 8. 24. - 24. 25. - 2. 37. - Tit. 3. 11. - Jo. 1. 8. - Act. 6. 6. - 1 Tim. 1. 20. - 1 Cor. 5. 5. - 1 Cor. 11. 30. This power of inflicting on sinners extraordinary corporal pains, which the Apostle speaks much of, likely was communicated to him only with a very few besides. Which pains, in his absence also, by virtue of his commission and order, probably were laid on the incestuous Corinthian. ( See cap. 5. 3, 4, 5. and again removed from him in the same manner. 2 Cor. 2. 5. )



## C H A P. V.

1. [ **W**ITH a rod I may say. For ] it is commonly reported *[that there is fornication among you ; and such fornication, as is not so much as named [ or countenanced ] among the Gentiles, that one should have his <sup>1</sup> Fathers wife.*

2. And ye [ *meanwhile* ] are <sup>a</sup> puffed up, [ *concerning the flourishing condition of your Church, as if this were none, or no great, fault ;* ] and have not rather <sup>2</sup> mourned [ *for such a great offence, and taken care,* ] <sup>3</sup> that he, that hath done this deed, might be [ *b purged out, and* ] <sup>1</sup> taken away from among *b* <sup>verf. 7.</sup> you.

3. For I verily, [ *according to my Authority over you, and power to inflict Gods judgments on such sinners,* ] as <sup>c</sup> absent in <sup>e</sup> Col. 2. 5. body [ *indeed,* ] but [ *yet* ] present <sup>4</sup> in [ *my* ] Spirit, have <sup>d</sup> Determined [ *and given sentence* ] already, as tho I were pre-mind. sent [ *in body* ], concerning him that hath done this deed :

4. In the name of the Lord Jesus Christ, when ye <sup>e</sup> are gathered together [ *in your ecclesiastical meetings to celebrate the Christian Communion,* ] and my spirit [ *with you,* <sup>6</sup> assisted ] <sup>f</sup> 2 Cor. 2. 10. with the <sup>f</sup> power of our Lord Jesus Christ

<sup>1</sup> His Stepmother, contrary to the Jewish, ( Lev. 18. 8. ) dictated by God, and also to the Roman, Laws, dictated by nature ; and therefore much more contrary to the strictness of the Christian profession, to whose zealous piety rather less liberty is granted in the observance of all such precepts, that contain in them a general morality, then was to the hardheartedness of the Jew : See Mar. 19. 8.

<sup>2</sup> In the Ancient Church fasting, and public Humiliation was used, at the excommunication, and for any great offence, of any member thereof. ( See 2 Cor. 7. 10, 11. 12. 21. - Josh. 7. 11, 12. &c. - verf. 6. ) out of compassion ; for fear of contagion ; to divert Gods judgment ; to procure for the lapsed member his pardon ; &c. 1 Cor. 12. 26. - 2 Sam. 24. 15, 17. - Josh. 22. 18. Deut. 13. 5. - 22. 21, 22.

<sup>3</sup> This crime, under the Mosaic law, was punished with death, Lev. 20.

<sup>4</sup> Spoken to encourage the Corinthians in the strange effects, on the body also, of their just excommunication. Now, the being present in Spirit where absent in body ; or, by

divine revelation, in spirit, beholding things, that are absent, is an honor God hath done to many of his more special servants ; and so doubtless to S. Paul. See 2 King. 5. 26. - Jo. 1. 48. - 2 Cor. 12. 2. - Col. 2. 5. - Act. 5. 3. Being a favor many Holy men also, since the Apostles times, are storied to have received from God. Like to this is that gift of knowing mens secrets, and thoughts. 1 Cor. 14. 24, 25.

<sup>5</sup> Approbation and consent of the Church, ( used in the Apostles times, in Ecclesiastical censures, &c. Act. 15. 23, 22. ) much advanced the effect of them, in making the people forbear such mens company ; and them the more ashamed : In vindicating more publicly the Christian profession from scandal ; and in frightening others from the like offences. See 1 Tim. 5. 20. - 2 Cor. 2. 6, 10. - Mar. 18. 17.

<sup>6</sup> Not only to inflict spiritual but also corporal punishments : See chap. 4. 21. note ; of which effect the Corinthians in the Apostles absence, tis probable, were somewhat incredulous.

<sup>a</sup> Mat. 16.  
19.-18. 18.  
-Jo. 20. 23.  
<sup>1</sup> Tim. 1.  
20.

<sup>b</sup> 1. Pet. 1. 5.

<sup>c</sup> Gal. 5. 9.

<sup>d</sup> Foras-  
much as  
you are.

<sup>e</sup> Jo. 1. 29.

<sup>f</sup> Slein.

<sup>g</sup> Holiday.

<sup>h</sup> Naughti-  
ness.

<sup>i</sup> Purity.

<sup>k</sup> Inordi-  
nate lusters.  
<sup>l</sup> Forcers.

<sup>m</sup> Contu-  
macious  
person.

5. [By your excommunication] <sup>a</sup> To deliver such a one unto [the <sup>1</sup> tormenting of] Satan, for the <sup>2</sup> destruction of the flesh, [and the lusts thereof;] <sup>2</sup> That the spirit [ (by repen- tance) ] <sup>3</sup> may be saved <sup>b</sup> in the day of the Lord Jesus.

6. Your glorying [ whilst ye tolerate this, ] is not good: know ye not, that a <sup>c</sup> little leaven <sup>4</sup> leaveneth [ and cor- rupteth ] the whole lump?

7. Purge out therefore the old leaven [ of such horrid of- fenders as these, ] that ye may be [ now ] a new lump, <sup>d</sup> as ye are unleavened [ by your profession; ] For our passover even [ the <sup>e</sup> Lamb of God ] Christ, is <sup>f</sup> sacrificed for us:

8. Therefore let us keep the <sup>g</sup> Feast [ of our Christian Passover, ] not with the old leaven [ of former uncleanness, ] neither with the [ sown ] leaven of <sup>h</sup> malice, and wicked- ness, but with the [ pure and simple ] unleavened <sup>5</sup> bread of <sup>i</sup> sincerity, and truth [ in our holy Christian profession. ]

9. I wrote unto you in an <sup>6</sup> Epistle not to company with fornicators.

10. Yet not altogether with the fornicators of this world, or with <sup>k</sup> the covetous, or <sup>l</sup> Extortioners, or with Idolaters, [ that are not Christians, ] for then must ye needs go out of the world.

11. But, now, I have written unto you not to keep com- pany, if any man, that is called a Brother, be a Fornicator, or covetous, or an Idolater, or a <sup>m</sup> railer, or a <sup>8</sup> drunkard, or an Extortioner, with such a one, no, <sup>9</sup> not to eat.

12. For [ as for others, ] what have I to do to judg [ or

<sup>1</sup> See 1 Tim. 1. 20. -Job. 2. 4. -1 Sam. 16. 14. -1 Cor. 4. 21, note. -2 Cor. 12. 7. Horror, and Agony of Spirit, pains of the body, are the works of Satan still in many, possessed, or strangely diseased, who is the ordinary executioner of Gods judgments.

<sup>2</sup> The offender at his death, and many times not till then, upon his repentance, being ( anciently ) absolved.

<sup>3</sup> Temporal afflictions and especially corporal many times occasion repentance, and so eternal safety.

<sup>4</sup> Renders the whole lump unsavory to God, and obnoxious to his judgments, and by little and little spreads infection into it.

<sup>5</sup> The Apostle here more specially al- ludes to the Communion celebrated at all, or most of, their ecclesiastical meetings from which such persons were chiefly to be ex- barred.

<sup>6</sup> That Epistle lost, as some others: Phil. 3. 1. -Colos. 4. 16. or, in this Epistle. c. 5. v. 2.

<sup>7</sup> Such as cause divisions, carry tales, and speak ill of the absent; whose company to us is most mischievous. See Rom. 16. 17. -2 Thes. 3. 14.

<sup>8</sup> A drunkard, a dangerous and infecti- ous companion at our table.

<sup>9</sup> See Matt. 18. 17. -2 Joh. 10, 11. -2 Thess. 3. 14. especially not to admit them to your Feasts of charity or the Table of our Lord. See -1 Pet. 2. 13. -Jude 12. This command more strictly observed in the primitive times. See Aug. Conf. 3. 11. Where S. Augustins Mother would not diet with him, perverted by the Manichees. Yet in any case of necessity, as in pub- lic prayers, in receiving the communion, &c. ( where I have an Obligation to do my duty, and no power to exclude them, )

*inflict censures on*] them also that are without, <sup>9</sup> [*over whom God hath given me no authority?*] Do not ye [*in civil matters*] judg [*only*] them, that are within [*your Jurisdiction?*]

13. (But them, that are without, God judgeth [*and will punish:*]) Therefore, [*according to your ecclesiastical power and duty*] put away from among your selves that wicked person.

C H A P. VI.

1. **D**ARE any of you, [*therefore, so much despise the Churches wisdom, and authority, over those who are within, as,*] having a matter against another, go to law before the unjust, and not before <sup>2</sup> the Saints [*rather?*]

2. Do ye not know, that the Saints [*at the last day, as assessors with Christ,*] shall <sup>3</sup> judg [*the rest of*] the world? And, if the world [*one day*] shall be judg'd by you, are ye [*now*] unworthy <sup>6</sup> to judg the smallest matters? Of the smallest Judicatures.

3. Know ye not that [*in that day*] we shall judg [*immortal*] <sup>4</sup> Angels, how much more the [*temporal*] things that pertain to this life?

in trading, (where I cannot with others,) and in some cases of their edification, especially to some persons, this prohibition obligeth not, see vers. 10. fin. - Matt. 9. 12. - 2 Theff. 3. 14. But Else, we are generally forbid also ordinary and civil conversation with notorious sinners continuing impenitent, (i. e.) continuing in the custom and practice of the same vice. As appears by the Apostles objection vers. 10. made to his former words. Neither doth admonishing them, 2 Theff. 3. 15. imply at all keeping them company; Because this we ordinarily may do, and do to those, with whom we do not consort. See 2 Jo. 10, 11. The Jews did not eat with the Samaritans, nor Publicans: And this place means such a not-eating with these, as the Corinthians might use with Heathens; therefore not spoken of sacred Feasts only.

2 Arbiters agreed upon for deciding your controversies, vers. 7. See Jam. 2. 1, 2. &c. perhaps spoken of Courts, kept in the Christian Synagogues; as the Jews did, in theirs, which our Savior also speaks of, Matt. 18. 15, 17.

3 The Saints, when judged or absolved, themselves; meeting our Lord in the Air, 1 Theff. 4. 17. and descending with him to the Judgment of the rest of the world: not only passing their vote of approbation, but exercising the office of Judicature over others, Christ deputing them, as the Father Him. See Luk. 22. 30. - Mat. 19. 28. See also Apocal. 2. 26, 27. - 5. 10. - 20. 4. - Dan. 7. 22, 27. Speaking also of a precedent reign of our Lord, and so of all his Saints, in a flourishing state of the Church, that shall be victorious, at last, and ruling, over all its former enemies, and false Religions, before the General Judgment.

4 The Apostate Angels, then, arraigned, and condemned to Hell-fire. See Rev. 20. 10. - 2 Pet. 2. 4. - Jud. 6. And perhaps, the Good Angels admitted then to greater bliss, under their, as well as our, Head, Christ, See Eph. 1. 10. - Col. 2. 10. - 1. 20. Which their imployments on Earth do not so much admit of, for the present. See Heb. 1. 14. - Rev. 8. 2. Heb. 2. 5. - Zech. 4. 10. - Job. 1. 6.

a If therefore ye have any secular controversies.

b Who are set at nought.

c A defect.

d Gal. 5. 21.  
-Eph. 5. 5.  
-1 Tim. 1. 9.  
Col. 3. 5, 6.  
e Eph. 5. 6.

f See c. 5.  
v. 10.  
g Tit. 3. 3.  
-1 Pet. 4.  
2, 3. -Col.  
3. 7.  
h Ye have bin washed.

4. <sup>a</sup> If then ye have [ *a suit or* ] judgment of [ *such momentary* ] things pertaining to this life, [ *in defect of better, even* ] set them, <sup>b</sup> who are left esteemed in the Church, to judg [ *it, rather then sue before unbelievers.* ]

5. I [ *may* ] speak [ *this* ] to your shame. [ *But* ] is it so [ *then,* ] that there is not [ *to be found* ] a wise man amongst you, [ *within the Church?* ] No not one, that shall be able to [ *arbitrate, and* ] judg between his Brethren?

6. But Brother goeth to law [ *and into the Courts of plea's* ] with [ *his* ] Brother, and that before <sup>1</sup> the unbelievers?

7. Now therefore <sup>2</sup> [ *in this also* ] there is utterly <sup>c</sup> a fault among you, because ye go law one with another. Why do ye not [ *rather* ] take wrong? why do ye not rather suffer your selves to be defrauded?

8. Nay you [ *also* ] do wrong, and defraud, and that your Brethren.

9. Know ye not, that <sup>4</sup> the <sup>3</sup> <sup>d</sup> unrighteous [ *whatsoever* ] shall not inherit the Kingdom of God? Be not deceived [ *with vain words* ]: <sup>e</sup> neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with mankind,

10. Nor thieves, nor <sup>f</sup> covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God.

11. <sup>g</sup> And such were some of you [ *heretofore:* ] But <sup>b</sup> ye are [ *now* ] <sup>6</sup> washed [ *from these sins committed in the time of your infidelity;* ] but ye are sanctified, [ *now;* ] but ye are justified in the name of the Lord Jesus, [ *who suffered for you;* ] and by the Spirit of our God, [ *abiding in you.* ]

12. [ *Take heed therefore of taking liberty again to walk in your former conversation, especially in Fornication, and Idolatry.* ]

1 To the scandal of Christianity.

2 'Tis unlawful to sue for revenge, or (perhaps) for repair of losses or other injuries, easily supportable; and 'tis more commendable, and a higher degree of perfection (for other greater things) not to sue at all. See Matt. 5. 39, 40. Luk. 6. 29. -Rom. 12. 19. -Rom. 12. 18. -Heb. 12. 14. -Matt. 18. 32. -1 Cor. 13. 5.

3 A fault in the one party in giving occasion of a suit by doing wrong: and in the other too by prosecuting it, if this done thro impatience of receiving any offence or damage, when this of no such Quality or consequence, as that in Christian pru-

dence, charity, and equity, one should not rather pass it over, than so molest his Neighbor.

4 Neither those, who live in the habit, and custom of any of these sins, without a change of their lives; nor, who commit a deliberate act of them, without Humiliation, and repentance for it, (the Grace of which amendment, and repentance, yet is not granted by God to every one) shall inherit, &c.

5 It may be taken more particularly for unjust defrauders. See 1 Thess. 4. 6.

6 By baptism.

try and the feasting and excess, and also scandal, that accompanies it.] <sup>1</sup> All things are lawful unto me [now,] but all things [therefore] are not <sup>a</sup> expedient [to use to excess, or at all, when they signify false worship, or at least give offence:] <sup>b</sup> all things are lawful for me, but I will not [therefore] be brought under the power of, [and enslaved to] any, [so, as that for just reasons, I cannot, or will not forbear it.] <sup>c</sup>

13. [For, for a while.] meats for the belly and the belly for meats, <sup>d</sup> but God shall destroy [shortly] both it, and them, [and there shall be no more eating.] Now the Body [not long for meats, much more] is not [at all] for Fornication, but <sup>e</sup> for the Lord, [as its husband and head;] <sup>3</sup> and the Lord for the Body, [as his Spouse, and members.]

14. And God [will not destroy it, but] hath both [already] raised up the Lord, and will also raise up us [in it] by his own power.

15. Know ye not, that your bodies [since your espousals to Him] are <sup>b</sup> the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16. [For] what? know ye not, that he which is joined to an Harlot is one body [with Her?] for two (saith he [speaking of carnal conjunction,]) shall be <sup>4</sup> one flesh.

17. But he, who [regenerated by communication of the Spirit] is joined unto the Lord, <sup>5</sup> is [likewise] one Spirit [with Him.]

18 [Therefore especially] flee Fornication: <sup>6</sup> Every [other]

<sup>1</sup> This verse is repeated chap. 10. and there applied to Idolatry, see ver. 23. compared with the 14th. See Act. 15. 29. where, these two are joined in the Apostles prohibition, abstaining from meats offered to Idols, and from Fornication. And this Injunction perhaps was misunderstood by the Corinthians, in equalling the defilements of their bodies by meats, and by Fornication, to the diminishing of the faultines of the latter of these. Betwixt which therefore he shews a great difference ver. 13. and aggravates this sin to much the more, by how much more they slighted it.

<sup>2</sup> The Apostles Antithesis is; the belly is for meats, and meats for the belly, but both to be destroyed: i. e. as to the use of eating and drinking. Therefore, as no great matter what meats we use, so neither, what forbear, upon just occasions. But the Body is for the Lord, and the Lord for the body: And One is already, and the other is to be, raised again: therefore the body must be no longer for Fornication or joined to

any other, besides to the Lord.

<sup>3</sup> See ver. 15. and 17. Allusion to Eve and the mystical unity of Matrimony, by which two become one flesh. See Gen. 2. 23, 24. - Eph. 5. 28. &c. and 1 Cor. 6. 16.

<sup>4</sup> Gen. 2. 24. True of all carnal conjunction, (ordained by God, to be enjoyed only in legitimate wedlock; and to be a type of the mystical Union, Spiritual, of Christ and his Spouse the Church,) which man cannot annul by his abuse of it.

<sup>5</sup> See Eph. 5. 32. The Spiritual Union of Christ and his Spouse the Church or any member thereof greater, than that, of Man and Wife, of Adam and Eve. See Eph. 5. 30, 32. compared with Gen. 2. 23.

<sup>6</sup> The City of Corinth infamous for this vice; where was a famous Temple of Venus; and an infinite number of light and debauched women devoted to that Goddess. Another Temple of Cythys a God of obscenity. See Herodot. Clío. Strabo. 1. 8. Suidas. and the practice of Fornication called

sin,]

*sin,* ] that a man doth, is <sup>1</sup> without [ *any proper infamy to* ] the body, [ *or giving the power thereof to another;* ] but he, that committeth Fornication sinneth [ *not only in, but* ] <sup>2</sup> against, his own body, [ *in* <sup>4</sup> *degrading it to so near an alliance to be the same with that vile Creature with whom he sinneth.* ]

<sup>19.</sup> What, know ye not, that your body [ *now* ] is the <sup>b</sup> Temple of the Holy Ghost, *which is* [ *really* ] in you, which ye have of God, [ *and by which ye are made sure unto Him;* ] and ye are <sup>c</sup> not your own [ *now, to dispose of your body to any other?* ]

<sup>d</sup> <sup>1</sup> Cor. 7. <sup>20.</sup> For ye are bought <sup>d</sup> with a <sup>3</sup> Price, [ *Christ having given Himself for you* <sup>e</sup> ; ] therefore [ *now serve, and* ] <sup>4</sup> glorify God [ *both* ] in your body, and in your spirit, which are God's [ *by the right of his purchase, and by the possession of his spirit.* ]

## C H A P. VII.

<sup>1.</sup> **N**OW, concerning the things whereof ye wrote unto me; [ *and, first, of the preeminence of Marriage, or Celibacy, I judg,* ] it is good for a man not [ *to marry at all, nor* ] to touch a woman:

<sup>2.</sup> Nevertheless [ *rather, than not* ] to avoid Fornication, let every man have his own wife; and let every woman have her own husband.

<sup>f</sup> The kindness which is due. <sup>3.</sup> [ *And* ] let the Husband render unto the wife due <sup>f</sup> benevolence, and likewise also the wife unto the Husband.

<sup>g</sup> <sup>1</sup> Cor. 6. <sup>15, 16.</sup> <sup>4.</sup> [ *For after the mutual bond of marriage* ] the wife hath <sup>g</sup> not power of her own body [ *now,* ] but the husband; and likewise also the Husband hath not power of his own body, but the wife.

<sup>5.</sup> [ *Therefore of this Duty* ] defraud you not one the other,

<sup>1</sup> From the particular defilement this sin bringeth to the body, it only hath the name of uncleanness; and done alone, or

with others, is a violation of that Virginity ( which ought to be presented to Christ, the Lord ) of the body. See <sup>1</sup> Theff. <sup>4. 4. - 1</sup> Cor. <sup>11. 2.</sup>

<sup>2</sup> In other sins, which concern the body, we abuse some external object, as the

drunkard wine, &c. but the fornicator abuseth his own body.

<sup>3</sup> As anciently in those Countries the husband paid a dowry to her Father for his wife. Gen. 34. 12. Exod. 22. 16, 17. <sup>1</sup> Sam. 18 25. So Christ bought the Church; and gave Himself for Her. Eph. 2. 25.

<sup>4</sup> In some Greek Copies, *ὁ βραχίονας*.

except it be <sup>a</sup> with consent for a time, <sup>1</sup> that ye may [*without* <sup>a</sup> By compact. <sup>b</sup> By reason of your not being able to contain. <sup>c</sup> By way of advice, not by way of precept. *such hinderances*] give your selves to fasting, and praier; and [*then*] come ye together again, that Satan tempt you not, [*being severed, to do something unlawful,*] <sup>b</sup> for your Incontinency [*and inability to forbear.*]

6. But I speak <sup>2</sup> this [*I have said*] <sup>c</sup> by <sup>3</sup> permission [*only as delivering my advice,*] and not by <sup>4</sup> commandment.

7. For I would [*indeed*] that all men were [*single*] <sup>e</sup> even as <sup>d</sup> my self: but every man hath his proper gift of God, <sup>5</sup> one after this manner, and another after that.

8. Therefore <sup>3</sup> I say [*my advice*] to the unmarried, and widows, It is good for them, if they abide, even as I.

9. But if they <sup>e</sup> <sup>f</sup> cannot contain, let them marry: For it is better to <sup>7</sup> marry, than <sup>8</sup> to burn [*and be inquieted with Lust.*] <sup>e</sup> Have not power over themselves. <sup>f</sup> Mat. 19. 11, 12.

<sup>1</sup> The deserting of sensual, tho lawful, delights, and particularly those of the marriage bed, for the exercise of voluntary humiliations, and devotions, (with which they cannot so well consist,) is here recommended by the Apostle; was practised by the Jews, and by the purer Christian times; and enjoined by ancient Canons. See Exod. 19. 15. -1 Sam. 21. 4. -Zechar. 7. 3. -Joel. 2. 16. -Matt. 9. 15. -1 Cor. 7. 34. -1 Thes. 4. 4. -1 Cor. 6. 20. -2 Cor. 7. 1.

<sup>2</sup> This, which I said vers. 1. that it is good not to touch a woman, see vers. 8, 12, 25, 40. Or this said vers. 2. by permitting, not enjoining, marriage.

<sup>3</sup> See vers. 8, 12, 25, 40. The things the Apostle delivers here, as also in the 14th chapter, and some other parts of this Epistle, are many of them advices about what was best to be done in many particular cases, to which, the general precepts, or revelations of the Gospel to this Apostle did not descend, nor determine, or did not require and exact; and some of which, as celibacy, are not commanded under penalty of sinning, but recommended, as something better, vers. 38. Yet are these also the Directions or Counsels of our Lord concerning what is better or more expedient, delivered to the Apostle by the infallible inspirations of the Holy Spirit, as appears by comparing, 1 Cor. 14. 37. and 2 Cor. 1. 17. and 1 Thes. 4. 1, 2, 8. with 1 Cor. 14. 40. and as faithfully delivered by him. See vers. 25. and -2 Cor. 2. 17. -4. 2. -13. 3. And therefore is the Corinthians assent, and

belief required to them, as such. See the like advice concerning some particular charities of the Corinthians, 2 Cor. 8. 8, 10. the Apostle distinguishing between the commands of God, which none may disobey without sin, and these advices concerning, not what is necessary, but what is more fitting, and worthy; which as he (by the spirit doubtless) directs, that it is better to observe; so he acknowledgeth, there is no command, that makes it unlawful to omit, them. See vers. 18. So the Apostle distinguisheth also of his own sayings, not making all equally obligatory. See vers. 16. compared with 29.

<sup>4</sup> See Note vers. 25.

<sup>5</sup> Some superior, some inferior, Graces; some Virginal, some only conjugal, chastity, vers. 9. according to every mans capacity, (Matt. 25. 15.) or endeavours, see Matt. 13. 11. compare 12. Some likewise a natural temper, less; some, more, subject to concupiscence, and to be tempted.

<sup>6</sup> Cannot master their will, or cannot induce themselves to use the means, whereby they may arrive to master it in this matter.

<sup>7</sup> Not, that after any burning all are bound to marry: since, after this, many have attained the gift of continency.

<sup>8</sup> Not to be understood of the first motions of concupiscence, from which none are free Rom. 7. 23. but of their breaking out into Fornication, or any uncleanness or morose delectation, &c. before they be oppressed. See vers. 2.

10. And unto the married I command, yet not I, but <sup>a</sup> the Lord; let not the wife <sup>a</sup> depart [*or procure a divorce*] from her husband:

<sup>a</sup> Be separated.

11. But and if she depart, <sup>2</sup> [*or be put away upon any cause,*] let her remain unmarried; or be reconciled [*also, if she can,*] to her Husband. And let the husband [*likewise*] not put away his wife.

12. But to the rest [*you mention to me, who are coupled with unbelievers*] speak I, [*tho*] not [*by any express command from*] the Lord. <sup>3</sup> If any brother hath a wife that believeth not, and she be pleased to dwell with Him, let him not put her away.

13. And the woman, which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

<sup>b</sup> Hath been sanctified.

14. For the unbelieving husband <sup>b</sup> is sanctified, [*in the use, and fruits of Matrimony,*] by the wife; and the unbelieving wife is sanctified by the husband. Else were your children <sup>+</sup> unclean, [*unacceptable to God, and inadmissible into the Church, or to baptism;*] but now are they <sup>5</sup> Holy [*by reason of the believing parent.*]

<sup>c</sup> Inflaved.

<sup>d</sup> In peace.

<sup>e</sup> Rom. 14.

19. -1 Cor.

14. 33.

-Heb. 12. 14.

-Rom. 12.

13.

15. But if the unbelieving [*will be divorce'd, and*] <sup>6</sup> depart, let him depart: a brother or a sister is not <sup>e</sup> under <sup>6</sup> bondage [*to live unseparate from him*] in such cases: But God hath called us, [*for our parts,*] <sup>d</sup> unto [*all conjugal*] <sup>e</sup> peace, [*and compliance.*]

<sup>1</sup> Uncertain, whether he means command by particular Revelation, see ver. 25. or by Christs publick Doctrine, Matt. 5. 32. -19. 6, 9. -Mark. 10. 11, 12.

<sup>2</sup> The being forsaken upon any cause not dissolving the bond of Matrimony, warrants not the innocent party to marry again, as is clear from this vers. and from Matt. 5. 32. and 1 Cor. 7. 39. And in the other case; namely, whether adultery dissolves matrimony, and so the innocent party may remarry (and so, upon his marriage, the party offending likewise may remarry), it supposed any way dubious, the safe side, [*i. e. to forbear marriage,*] is rather to be chosen; especially considering the benefits of single life; and Gods special assistance for continency therein, if they use the means; which gift of continency is not wanting in the husbands, or wives, being corporally diseased or otherwise debilitated; and it would be a great temptation to committing Adultery, if thus they can dissolve the wedlock they dislike, and

enter into another they lust after: whilst the unjustly divorced, or dismissed, are granted here to be prohibited any such liberty; and, since these are not denied the gift of continency, in their celibacy, neither are the other.

<sup>3</sup> But it was not lawful to marry an unbeliever. 2 Cor. 6. 14. -vers. 39.

<sup>4</sup> All things, defiled with sin, unclean before God, if they are not re-sanctified in Christ. See Tit. 1. 15. -1 Tim. 4. 3. -Rom. 14. 14. -Luk. 11. 41.

<sup>5</sup> The promise of the Spirit by which we are sanctified, was made to Abraham, and to his seed, i. e. to the children of the faithful, see Gen. 17. 7. compared with Act. 2. 38, 39. So Infants of Abrahams seed were admitted to circumcision; and, accordingly, those of believing parents, (but not so of unbelieving,) to bapt. m.

<sup>6</sup> She is not under bondage, so as to look after, recal, or further offer, that conjugal duty to him which he refuseth.



16. For what knowest thou, O Wife, whether, [ *by dwelling with Him,* ] thou shalt [ *at last convert and* ] <sup>a</sup> save <sup>a 1 Pet. 3.2.</sup> thy Husband? or how knowest thou, O Man, whether thou shalt save thy Wife?

17. But [ *however;* ] as God [ *in any condition* ] hath distributed [ *his grace* ] to every man, [ *and in that state* ] as the Lord hath called every one [ *to the faith,* ] so let him walk [ *still in the same condition.* ] And so ordain I in all [ *other* ] Churches.

18. Is any man called [ *to the Faith* ] being circumcised? let Him not <sup>b</sup> become <sup>c</sup> uncircumcised: Is any man called in uncircumcision? let him not be circumcised.

<sup>b</sup> Use means to become.

19. Circumcision is <sup>2</sup> nothing, and uncircumcision is nothing: <sup>3</sup> but [ *all consists in* ] keeping the commandments of God [ *from which no condition hindereth us.* ]

20. Let every man [ *still* ] abide in the same [ *temporal* ] calling, wherein he was called [ *to the knowledge of the Gospel.* ]

21. Art thou called being a Servant? <sup>d</sup> care not, [ *nor be* <sup>d 1 Cor. 7.</sup> much solicitous ] for it, [ *as if, inconsistent with thy Christian* <sup>27.</sup> *profession.* ] But if thou maist [ *lawfully* ] be made free, use it rather, [ *as more advantageous for thy service of God.* ]

22. For he, that is called in the Lord, being a Servant, <sup>e</sup> Made is the Lords <sup>e</sup> Freeman [ *delivered from his former service to free.* <sup>f 1 Cor. 6.</sup> *Sin:* ] likewise also he, that is called, being free, <sup>f</sup> is [ *now* <sup>f 1 Cor. 6.</sup> *no longer master of himself, but* ] Christs servant [ *to yield him* <sup>20.-9. 21.</sup> *constant obedience.* ] <sup>g 1 Pet. 1.</sup>

23. Ye are <sup>g</sup> bought with a price [ *for the service of God,* ] <sup>h 3</sup> be <sup>i</sup> not ye the servants of men [ *in any thing unlawful* <sup>h 1 Cor. 7.</sup> *and prohibited by your master.* ] <sup>i 21.</sup>

<sup>i</sup> Be not ye made.

24. Brethren, let every man [ *in the condition* ] wherein he was called [ *to the Gospel, still* ] therein abide with God [ *and in his service.* ]

25. Now <sup>4</sup> concerning [ *the disposing of your daughters that are* ] Virgins, I have no <sup>5</sup> commandment of the Lord

1 See 1 Maccab. 1. 15. by drawing forward the foreskin.

2 Gal. 5. 6. faith working by love, Gal. 6. 15. a new creature. Rom. 14. 17. Righteousness and peace: all signifying the same thing.

3 Resume not the condition of a servant, that, being free, ye may be at more liberty for the service of God, see vers. 21. which is advised also for freedom from the bonds of matrimony. See vers. 27. Or, be not ye the servants of men in any thing repugnant to the service of God. Or, be ye no longer admirers, and factious followers of, or

glorying in, men. See 1 Cor. 3. 4, 7, 21. Matt. 23. 8, 9, 10. But he that glorieth let him glory in the Lord. 1 Cor. 1. 31.

4 Another matter, wherein the Corinthians had consulted Him.

5 Either in the history of the Gospel, or by particular Revelation, by which S. Paul had also the knowledge of the Gospel. See Gal. 1. 12. - 1 Cor. 14. 37. - 2 Cor. 8. 8, 10. - Eph. 3. 3. - 1 Cor. 11. 23. - 15. 3. - 2 Cor. 11. 1, 7. By which also, perhaps, he speaks of some things, not mentioned in the Gospel. See 1 Cor. 15. 6, 7.

42 Cor. 2. [ *against their marrying.* ] Yet I give [ *you* ] <sup>1</sup> my judgment, as one that hath obtained mercy of the Lord to be <sup>a</sup> faithful [ *in advising you, which is the best of two things, neither unlawful.* ]

17. 4. 2. 26. I suppose therefore, that this is good, [ <sup>2</sup> *especially* ]  
1 Thel. 4. for the present <sup>3</sup> *distress*; I say, that it is good, for a man  
1, 2, 8. -- to be [ *still, as they are; free from marriage.* ]  
verf. 40. <sup>b</sup> Necessity.

27. Art thou bound unto <sup>a</sup> wife? seek not to be loſed; [ *yet* ] art thou loſed from a wife? seek not a wife.

28. But and if thou marry thou haſt not ſinned; and, if a Virgin marry ſhe hath not ſinned: nevertheleſs ſuch ſhall have [ *more* ] <sup>4</sup> trouble [ *and croſſes,* ] in [ *this ſatisfying of* ] the fleſh. But [ *from theſe troubles* ] I [ *would* ] ſpare you [ *in advising you celibacy.* ]

29. But this I ſay, Brethren, [ *to be obſerved by you all:* ] the time [ *d of this preſent world* ] is [ *but* ] <sup>e</sup> ſhort: It remaineth [ *that every one wem their affections from the things of it:* ] that both they, that have wives [ *here* ] be <sup>f</sup> as tho they had none;

30. And <sup>5</sup> they that weep [ *for any afflictions here,* ] <sup>g</sup> as tho they wept not; And they, that rejoice [ *for any proſperity,* ] as tho they rejoiced not: and they, that buy [ *and pur- chaſe here,* ] as tho they poſſeſſed not.

31. And they that uſe this world, <sup>b</sup> as not <sup>6</sup> abuſing it [ *by paſſion in the purſuit, or intemperance in the fruition, of it:* ] for the faſhion of this world <sup>i</sup> paſſeth [ *ſpeedily* ] away.

32. But I would have you [ *in it, as much as may be* ] without carefulneſs. [ *Now* ] he, that is unmarried <sup>7</sup> careth [ *only* ] for the things that belong unto the Lord, how he may [ *beſt* ] pleaſe the Lord.

33. But he, that is married, careth [ *alſo* ] for the things that are of the world, <sup>k</sup> how he may pleaſe his wife.

34. [ *And ſo for the woman:* ] there is [ *the ſame* ] difference alſo between a Wife, and a Virgin: the unmarried woman careth [ *only* ] for the things of the Lord, that ſhe

<sup>1</sup> See verſ. 6. note.

<sup>2</sup> But for other reaſons alſo beſitting all times, ( ſee verſ. 31, 32, 34. ) as this, the preſent. - Unless by preſent diſtreſs he means the diſtreſſes of this preſent life. See verſ. 29.

<sup>3</sup> See 1 Cor. 4. 8, 10. - 2 Cor. 8. 14. The Church, then, persecuted in ſome other places: and that of Nero, more general not long after.

<sup>4</sup> Mentioned verſ. 32, 35. to which may be added childbearing.

<sup>5</sup> To uſe no vehement paſſion about tranſitory trifles.

<sup>6</sup> Not uſing it any way, but to our beſt ſpiritual advantage. See the like acception.

1 Cor. 9. 13.

<sup>7</sup> How fit this condition therefore more eſpecially for the Clergy, the Miniſters of God?

may be holy both in <sup>1</sup> body, and in spirit: but she, that is married, careth for the things of the world, how she may please her husband.

35. And this [*I say in commendation of singleness*] I speak for your own profit, not that I <sup>a</sup> may cast <sup>a</sup> [*needless and unfitting*] snare [*of restraint*] upon you; but <sup>b</sup> for that which is [*now most*] comely [*and suiting with your profession*]; and that you may <sup>2</sup> attend upon the Lord without distraction.

36. But if any man think, that he <sup>3</sup> behaveth himself <sup>4</sup> uncomely toward his Virgin, if [*by his neglect*] <sup>c</sup> she pass <sup>c</sup> the flower of her age, [*unbestowed*], and need, [*in respect to his daughters inclinations*], so require, let Him do what he will; he sinneth not; let <sup>5</sup> them marry.

37. Nevertheless, [*for the former considerations*], he that standeth stedfast in his heart, having [*on his daughters behalf*], no necessity [*laid upon him*]; but <sup>6</sup> hath [*so much*] power over his own will, <sup>7</sup> and <sup>d</sup> hath so decreed in his heart, that he will keep his Virgin [*as she is*], doth well.

38. <sup>e</sup> So then he that giveth her in marriage, [*in some sort*] doth well, [*not sinning at all in it*]; but he, that giveth her not in marriage, <sup>8</sup> doth better.

39. <sup>9</sup> [*As for wives and widows; know that*] the wife is bound by the law, as long as her husband liveth: but, if her husband be dead, she is at liberty to be married to whom she will; only [*let her marry*] <sup>f</sup> in the Lord, [*not an unbeliever*].

40. But she is happier, if she so abide; in [*that her liberty without remarrying, after*] my Judgment: and I think also <sup>10</sup> that I, [*as well as your other teachers*], have the spirit of God [*and am enabled thereby in these things to direct you aright*].

<sup>1</sup> In the Virginal purity thereof untoucht with carnal pleasures; wherein as there is a peculiar Holiness of the body, besides that of the Soul, in abstaining from those carnal pleasures unlawful, Fornication, Uncleanness, [2 Cor. 7. 1. 1 Thess. 4. 4. 1 Cor. 6. 20. compared 13.] more especially opposed to Holiness than other vices are, Rom. 6. 19. 1 Thess. 4. 7. Eph. 5. 3. So there seems to be a higher degree of it in abstaining from the lawful, those of marriage. See Rev. 14. 4. and note on vers. 5.

<sup>2</sup> See vers. 32, 29. Mat. 6. 31, 33. Luk. 10. 41. - 8. 14. - 21. 34.

<sup>3</sup> Children in marriage, disposed of by their parents.

<sup>4</sup> Alluding to comely in the verse before.

<sup>5</sup> She and her Suitor.

<sup>6</sup> Or, hath liberty of his will, to do what he pleaseth.

<sup>7</sup> In respect of progeny, and other secular advantages, foregone by keeping his daughter single.

<sup>8</sup> There is alwaies something better than what is lawfull; of which the perfection of the Gospel makes frequent recommendation.

<sup>9</sup> Another Question proposed by the Corinthians.

<sup>10</sup> Or, that I have the Spirit of God [to guide me in making this judgment; tho I have no expresse precept for it.]

## C H A P. VIII.

1. **N**OW astouching [ *the eating of* ] things offered unto Idols, [ *in which your great knowledg takes so much liberty* : ] <sup>1</sup> We know [ *well* ] that we all have, [ *or pretend to, much* ] knowledg. <sup>2</sup> Knowledg puffeth [ *us* ] up, but love edifieth [ *us* ].
2. And if any man think, [ *and please himself in this* ] that <sup>a</sup> he knoweth any thing [ *not ordered to love,* ] he <sup>a</sup> knoweth nothing yet, <sup>3</sup> as he ought to know.
3. But, if any man <sup>b</sup> love God, the same, [ *only, what ever he knoweth,* ] is <sup>c</sup> known, [ *and accepted* ] of Him.
4. As concerning therefore the eating of those things, that are offered in sacrifice unto Idols, we [ *most of us* ] know [ *well,* ] that an idol is <sup>+</sup> nothing in the world [ *as for any Deity* ; ] and that there is none other God, but one.
5. For tho there be [ *things* ] that are called Gods, <sup>5</sup> whether [ *things* ] in Heaven or Earth, ( as [ *to Idolaters,* ] there be Gods many, and <sup>6</sup> Lords many ; )
6. <sup>d</sup> But to <sup>7</sup> us [ *Christians* ] there is [ *known to be* ] <sup>g</sup> but <sup>8</sup> one God the Father, of whom are all things, and <sup>e</sup> we <sup>f</sup> in Him ; and <sup>g</sup> one Lord, Jesus Christ <sup>b</sup> by whom are all things, and we <sup>9</sup> by Him.

<sup>1</sup> Upon occasion of their pretending knowledg in eating so freely, ( with offence to weaker brethren, ) of things offered, &c. the Apostle prefaceth this of knowledg in general ; coming to the particular, vers. 4.

<sup>2</sup> The knowledg of our liberty [ *one way,* ] but not, of our duty, [ *another.* ]

<sup>3</sup> In not knowing this likewise : that he ought, to order it to the practice of love towards God, and his Neighbor ; nor to presume of it, being so imperfect. <sup>1</sup> Tim. 6. 4.

<sup>4</sup> Perhaps alluding to, <sup>1</sup> Sam. 12. 21. Or to the Hebrew word **אֵלִים** (from whence the word *Elilim* Idols in that tongue is derived ) which signifies nothing, or that which hath no existence. This *nothingness* the Gnosticks urged, for to have their liberty to frequent the Idol-Festivals. Now tho the Idol is formally nothing of that it is taken for, and nothing materially but a lifeless piece of wood, stone, or the like ; yet relatively something it is, and the wor-

ship and sacrifice offered to it, is not offered to nothing, but to Devils : who in and by these Idols much deluded the Heathen. See chap. 10. 20. And this caused the unlawfulness of partaking of such Sacrifices either in respect of any such worship exhibited to them, i. e. to Devils, or of scandal, as if we concurred in it.

<sup>5</sup> In Heaven, Angels, Sun, Moon, &c. in Earth, deceased Princes, and many other things, deified.

<sup>6</sup> Baalim.

<sup>7</sup> The Idolatrous Gentiles being said to be without God in the world. Eph. 2. 13.

<sup>8</sup> As it were fountain in the Trinity, from whom the Son is by Generation ; and the Holy Ghost by procession. See Jo. 17. 3. Therefore called *God* : And the Son, under Him, the Maker, Governor, and Heir, of all things ; therefore, ordinarily styled the *Lord*. See Act. 2. 36. <sup>1</sup> Cor. 15. 24.

<sup>9</sup> Both in the first, and in the new, creation. Gal. 6. 15.

7. Howbeit there is not in every man that <sup>a</sup> knowledge, <sup>a</sup> *Verf. 4.*  
[ *that an Idol, which is nothing, cannot defile our meat:* ] for <sup>b</sup> *With*  
some, <sup>b</sup> with conscience of the Idol, unto this hour [ *sedu-* <sup>c</sup> *the cu-*  
*ced by your liberty,* ] eat it as a thing <sup>c</sup> [ *unclean, because* ] of- <sup>d</sup> *some of*  
fered unto an Idol; and their conscience, being weak, <sup>e</sup> is <sup>e</sup> *the Idol*  
defiled. <sup>f</sup> *until this*

8. But [ *meanwhile* ] meat, [ *wherein we take such unneces-* <sup>c</sup> *Rom. 14.*  
*sary liberty,* ] <sup>c</sup> commendeth us not to God; For, neither <sup>d</sup> *Have we*  
if we eat, <sup>d</sup> are we the better [ *Christians,* ] neither if we eat <sup>e</sup> *the more.*  
not, <sup>e</sup> are we the worse. <sup>f</sup> *Have we*

9. But take heed, lest by any means this [ *fruitless* ] <sup>f</sup> *Power.*  
berty of yours become a stumbling block to those, that are  
weak, [ *whilst they eat with you, against conscience.* ]

10. For if any man see thee, which hath knowledge, sit at  
meat in the idols Temple; <sup>g</sup> shall not the conscience of him <sup>g</sup> *Confirm-*  
that is weak [ *and so sins in it* ] <sup>h</sup> be imboldened <sup>h</sup> *ed, edified.*  
eat [ *likewise* ] those things which are offered to Idols? <sup>i</sup> *Verf. 7.*

11. And [ *so,* ] through thy knowledge, shall the weak <sup>i</sup> *Rom. 14:*  
brother <sup>j</sup> *20, 23*  
perish, <sup>k</sup> for whom Christ died. <sup>k</sup> *2 Pet. 2. 1.*

12. But when ye sin so against the Brethren, and [ *by your* <sup>l</sup> *Rom. 14.*  
*liberty* ] wound their weak conscience, ye sin against Christ <sup>m</sup> *15, 20.*  
[ *their Head, and Redeemer.* ]

13. Wherefore, if meat <sup>n</sup> make my brother to offend, I <sup>n</sup> *Scand-*  
will eat <sup>o</sup> no flesh while the world standeth, lest I make my <sup>o</sup> *lize my*  
brother to offend. <sup>p</sup> *brother.*

<sup>1</sup> Or, thinking also there is some ver-  
tue in the Idol, and sanctity in those  
meats; Forbidden Exod. 34. 15. Numb.  
25. 2. Pl. 106. 28. Ezech. 18. 6. Act. 15.  
29.

<sup>2</sup> For to him that esteemeth any thing  
to be unclean, to Him it is unclean. Rom.  
14. 14, 23.

<sup>3</sup> Tho thou maist lawfully do this, in  
respect of any uncleanness, that is in the  
meat. ( See 1 Cor. 10. 23, 26, 29. ) But if  
thou elther dost it having some relation to  
the Idol, or giving offence to thy brother,  
( in which respects that prohibition. Act.  
15. 29. is to be understood ) tis unlawful :

and the one Idolatry. 1 Cor. 10. 14, 21, 22.  
&c. the other, want of charity, verf. 11, 12.

<sup>4</sup> By doing a thing against his consci-  
ence. Rom. 14. 14.

<sup>5</sup> How much more we to avoid those  
meats, wines, or other things, tho lawful,  
which occasion our own sinning against  
God. See Eph. 5. 18. Better for ever ab-  
stain from any thing pleasant to us, then  
commit our selves, nay, then occasion to  
another, one sin. ( Rom. 14. 21. ) which  
to recommend the more to them, the A-  
postle shews his own practice of abstinence  
from things lawful.

## C H A P. IX.

<sup>a</sup> See chap. I.  
11. 1.

<sup>b</sup> 1 Cor. 4.  
15. Gal. 4.  
19.

**A**M I not I [ *who do all this* ] <sup>a</sup> an Apostle. [ *to enjoy any the privileges thereof?* ] Am I not free [ *to do what any other may?* ] have I [ *also* ] not <sup>2</sup> seen Jesus Christ our Lord? Are not you my <sup>b</sup> work in the Lord, [ *from whom I may claim all the Respects and Rights of a Founder?* ]

<sup>c</sup> 2 Cor. 12.  
12.

<sup>d</sup> See vers.  
27. 2 Cor.  
11. 27.

<sup>e</sup> See ver. 6.

<sup>f</sup> A&T. 18. 3.

<sup>1</sup> Cor. 4. 12.

<sup>1</sup> Thessl.

2. 9.

<sup>g</sup> To carry

about a

sister wo-

man

2. If I be not an Apostle unto others, yet, doubtless, I am to you: For the [ <sup>3</sup> *chief* ] seal [ *and Testimony* ] of mine Apostleship are ye in the Lord [ *being converted by me with many signs and wonders done among you.* ]

3. Mine answer to them that do examine me [ *and, from this my restrained practice, question mine Apostolical Authority* ] is this:

4. Have not we [ *also lawful* ] power to eat and to drink <sup>4</sup> [ *(without using so much abstinence,) and <sup>e</sup> that too, upon the charge of the Churches without working at a manual trade?* ]

5. Have we not power [ *also* ] <sup>5</sup> to lead about a Sister, a Wife, <sup>6</sup> as well as other Apostles, and as the Brethren of the Lord, and [ *as* ] Cephas?

1 He takes occasion here to answer some of the Corinthians questioning his Apostleship, as he not making use of the privileges thereof, who also wrought at a trade in Corinth for his maintenance. A&T. 18. 3. And so also afterward at Ephesus, A&T. 20. 34. both for his own and other mens necessities that were with him.

2 The Lord Jesus, not only at his conversion, but often afterward, appeared to S. Paul. See A&T. 22. 18. A&T. 18. 9.

3 One of the richest and most populous Churches: converted before Ephesus, where the Apostle was encouraged, by Christ appearing to Him; and sojourned a long time: A&T. 18. 10. &c. wrought many wonders and mighty deeds. 2 Cor. 12. 12. and had them, for the general, very ob-servant of Him.

4 Or, [ *without using distinction of meats.* ] See vers. 22. 1 Cor. 8. 13, 11. -10. 23. -6. 12. Rom. 14. 21.

5 To carry about a Sister woman, as Dr

Hammond renders it according to the most literal and proper signification of the Greek, as *vir fratres*; a sister, i. e. in Christianity, for making provision of diet and other necessities for them, such as are the usual im-ploiments of women. As also certain wo-men accompanied our Lord when on earth, and his 12 Disciples, to minister necessities unto them, see Luk. 8. 2, 3. And of these women, who helped in the service of the Gospel, we find several mentioned in S. Paul's salutations. See Rom. 16. 2, 3, 6. Phil. 4. 2, 3. And S. Paul being a single person, 1 Cor. 7. 7, 8. and so resolved to live, tis probable would speak rather of his carrying about a Sister in Christ, than a Wife; tho it is not here denied, either that some of the Apostles had wives; or, that these might also accompany them in their travels. S. Paul also had a sister. See A&T. 23. 16.

6 And this person also to be nourished by those, whom we serve in the Gospel.

6. Or I only, and <sup>a</sup> Barnabas, have not we power to forbear working [ <sup>a</sup> *on ourselves for our living* ; and to receive maintenance from the Church, as others ? ]

7. Who goeth to warfare any time [ *for another* ] at his own charges ? who planteth a Vineyard, and eateth not of the Fruit thereof ? or who feedeth a Flock, and eateth not of the milk of the flock ?

8. Say I these things, <sup>a</sup> as a man, [ *only, from common reason, or custome* ? ] Or saith not the law the same also ? <sup>a</sup> According to man.

9. For it is written in the law of Moses. Thou shalt not <sup>b</sup> muzzle the mouth of the Oxe, that treadeth out the Corn. <sup>b</sup> Deut. 25. 4.  
Doth God take care [ *so much* ] for Oxen ?

10. Or saith he it <sup>3</sup> altogether for our sakes ? For our sakes no doubt *this* is written : that he, that <sup>c</sup> ploweth, <sup>c</sup> 2. Tim. 2. 6.  
should plow in hope [ *of reaping thereby some harvest* ; ] and [ *that* ] he, that thresheth in hope, should [ *also* ] be [ *made* ] partaker of [ *what is* ] his hope.

11. If we have sown unto you spiritual things, <sup>d</sup> is it a <sup>d</sup> Rom. 15. 27. Gal. 6. 6.  
great thing, if we shall reap [ *a portion of* ] your carnal things ?

12. If others be partakers of this power over you [ *for their maintenance*, ] are not we rather, [ *that founded you* ? ] Nevertheless we have not used this power ; but we suffer [ *want of* ] all things, lest we should [ *any way* ] hinder [ *the uttermost* <sup>4</sup> *advancement of* ] the Gospel of Christ.

13. <sup>e</sup> Do ye not know ; that they which minister about <sup>e</sup> Deut. 18. 1.  
Holy things [ *in the Temple*, ] <sup>f</sup> live of the [ *holy* ] things <sup>f</sup> Feed. Lev. 7. 8.  
of the Temple ? and they which wait at the Altar, are <sup>g</sup> partakers [ *of some portion of the sacrifice* ] with the Altar ?

14. Even so hath the Lord [ *Jesus* ] ordained, <sup>b</sup> that they, <sup>b</sup> Mat. 10. 10. Luk. 10. 7.  
which preach the Gospel, should live of the Gospel.

15. But [ *yes* ] I have used none of these things ; neither <sup>10. 7.</sup>  
have I written these things, that it should be so done unto me. <sup>a</sup> For it were <sup>b</sup> better for me to dy, <sup>a</sup> 2. Cor. 11. 10.  
[ *among you, who seeks occasion any way to disparage me*, ] <sup>c</sup> should <sup>c</sup> 10.  
make [ *this* ] my glorying void.

16. For, <sup>k</sup> tho I preach the Gospel, I have nothing to glo- <sup>k</sup> 16.

<sup>1</sup> Barnabas named here, because he was Pauls companion, separated for the Apostleship of the Gentiles, Act. 13. 3. who was one of them, among the Apostles first Converts, that having land in Cyprus sold it, and laid the money at their feet, called by them the *Son of Consolation* ; and, it seems here, in his peregrination with S. Paul, wrought together with him for their living, that they might not be burthen-

some to their new Converts.

<sup>2</sup> Muzzle, whilst he is treading it, as some used.

<sup>3</sup> Cheifly,

<sup>4</sup> By making it chargeable to any, or incurring the suspicion of worldly design.

<sup>5</sup> Death would not afflict me so much ; an Hyperbolical expression.

<sup>6</sup> Or, dy [ and be famished almost for want of sustenance. ]

<sup>a</sup> Act. 9. 17. ry-off, [ *in comparison, for doing this:* ] for a <sup>a</sup> necessity is laid upon me [ *to do it;* ] yea, <sup>1</sup> woe is me, if I teach not the Gospel.

17. For [ *then only* ], if I do [ *somewhat in* ] this thing, [ *which I am appointed to,* ], willingly [ *and beyond command and necessity* ], I have a [ *special* ] <sup>2</sup> reward: but, if against my will, [ *only upon obedience to command,* ] an [ *accountable* ] dispensation [ *and charge or Stewardship* ] of the Gospel is committed unto me, <sup>4</sup> [ *and I can challenge nothing extraordinary for doing that, to which I am obliged in duty.* ]

18. What is, then, my reward [ *extraordinary, and that I can glory of?* ] Verily, that, when I preach the Gospel, I may [ *also* ] make the Gospel of Christ without charge [ *to men;* ] that <sup>b</sup> I <sup>c</sup> abuse <sup>3</sup> not my power in the Gospel [ *of living upon it, in using this power any way to the less advantage thereof.* ]

<sup>b</sup> I use not.  
<sup>c</sup> See 1 Cor.  
7. 31.

19. For tho I be free from all men, [ *and unengaged to such observance,* ] yet have I made my self servant unto all, that I might gain the more.

20. And unto the Jews I became as a Jew, [ *in observing ceremonies,* ] that I might gain the Jews: To them, that are under the law, as [ *if I also were* ] under the Law, that I might gain them, that are under the law.

21. To them, that are without the law, as without law; [ *(yet)* ] being <sup>6</sup> not without law to God, but under the law <sup>4</sup> to Christ, [ *to observe his commandments still, tho not Moses his Ceremonies,* ] that I might gain them, that are without law.

<sup>d</sup> See Matt.  
5. 17, 18,  
19. - 1 Cor.  
7. 19. - 2  
Cor. 3. 6.

22. To the weak became I as <sup>7</sup> weak, that I might gain the weak. I am made all things to all men, that I might, by all means save some.

23. And [ *all* ] this I do for the Gospels sake, [ *and the greater advancement thereof,* ] that <sup>e</sup> I [ *my self* ] might be <sup>f</sup> partaker [ *of the promises, and rewards* ] thereof, [ *together* ] with you [ *to whom I teach it.* ]

<sup>e</sup> See verif.  
27.  
<sup>f</sup> Copartner  
of it.  
<sup>g</sup> 2 Tim.  
2. 5.

24. Know ye not, that they which run in a race, run <sup>8</sup> all, but <sup>g</sup> one [ *that holds out* ] receiveth the prize? So

1 Being sent, and prepared by Grace, and illuminated, for this office; and to deserting it, I must expect Jonas'es, or a worse, punishment.

2 Reward is taken here for something above promised wages.

3 ΟΙΚΟΝΟΜΙΑ as Luk. 16. 2.

4 Or, [ and I have only right to the common stipend promised to it. ]

5 Rather [ so, that I use not. ] See the word in the same sense. 1 Cor. 7. 31. For

is plain, verif. 14. that those, who made the Gospel a charge, abused not their power.

6 This parenthesis inserted, lest any should say, he liv'd lawless.

7 In descending to their capacities; tolerating their infirmities; forbearing lawless things, offensive to them; &c.

8 At the beginning of the race, or carelessly, in the rest of it.

run,



\* run, that ye may [*be foremost, and so*] obtain [*the reward.*]

25. And [*so likewise*] every man, that [*is a wrestler; and in the lists*] <sup>b</sup> strive for the mastery, <sup>c</sup> in all things <sup>d</sup> is <sup>e</sup> temperate, [*and observes a strict abstinence :*] now they do [*all,*] that, to obtain a <sup>f</sup> corruptible Crown ; But we, an incorruptible.

26. I therefore [*strive*] so [*to*] run, <sup>e</sup> not as uncertainly, [*and carelessly, missing the Goal;*] so fight I, not as one that beateth the Air, [*and missing my mark.*]

27. But <sup>f</sup> I [*chastise and*] <sup>g</sup> keep under my body [*for it,*] and bring it into subjection [*and command :*] lest that, by any means, when I have preached to others, [*and taught them how to run and fight,*] I myself should be a <sup>h</sup> cast-away, <sup>i</sup> [*as heired, beaten, the last of the company.*]

a 2 Jo. 8.  
b Is a combatant.  
c Observes a strict abstinence.  
d See vers. 27.  
e As not at uncertain times.  
f I strike my body and get it, under me.  
g Rom. 8.  
h 13. Col. 3.  
i 2 Cor. 11.  
23. &c.

C H A P. X.

I <sup>b</sup> **M**OREOVER, Brethren, [*to make you the more diligent, and circumspect, in your Christian race, and to keep you from presumption of your spiritual calling and gifts*] I would not, that ye should be ignorant, how that all our Fathers, [*the former Church of God, did partake of such his favors,*] <sup>c</sup> were under the [*Miraculous*] Cloud, and all passed thro the [*divided*] Sea.

2. And were all [*(as we)*] <sup>d</sup> baptized unto Moses [*their Leader, and Redeemer. as the type of Christ*] in the Cloud <sup>e</sup> and in the Sea, [*thro which they passed from their former Egyptian bondage and pollutions, as we now, thro the waters of baptism.*]

b But I would not have you ignorant.  
i See vers. 6, 8, 12.

1 Isthmia were celebrated by the Corinthians : But the Roman Amphitheatrical pastimes, doubtless, were frequented there too.

2 Abstaining especially from the use of Venery, excess of diet, drinking of wine. - Qui studet optare, &c. -- multa tulit fecitque puer, sudavit, & alit, Abstiniuit Venere, & Vino. --

3 Of Olive, Pine, Lawrel, &c. leaves and flowres suddenly fading.

4 The same word translated elsewhere reprobate. 2 Cor. 13. 5, 6.

5 Perhaps he alludes to the custome of the Schools of Fencing, &c. where they were, first, taught, and those found less fit

for service dismissed. -

6 As the Corinthians abounded in spiritual gifts.

7 All was type : their redemption from Egypt, of that from sin : Wilderness, of the afflictions of this life : Moes their Captain, of Christ : Canaan, of Heaven : Red Sea, of Baptism ; Manna, from Heaven, water out of the smitten-rock, of the Communion of the Body and blood of our suffering Savior, &c.

8 See Exod. 14. 19. For whilst the fiery Cloud, that was before them, removed behind them, they passed thro it : a Type of that fire our Savior was to baptize with, Matt. 3. 11.

3. And, [after this,] did all eat the same <sup>1</sup> spiritual meat, [the heavenly Manna, Christ's body in Type;]

4. And did all drink the same <sup>1</sup> spiritual drink, [Christ's blood in Type:] For they drank of that <sup>2</sup> spiritual [water, that issued out of the smitten] Rock, <sup>2</sup> that <sup>4</sup> followed them [with its streams; <sup>1</sup>] <sup>3</sup> and that Rock was [the figure of] Christ. <sup>5</sup>

<sup>b</sup> The most. 5. But [notwithstanding these divine favors, yet] with <sup>b</sup> many of them God was not well pleased: for they <sup>6</sup> were overthrown [by Him] in the Wilderness.

<sup>c</sup> These were types of us: Our figures. <sup>d</sup> Numb. 6. Now <sup>c</sup> these things were our [Types, and] examples, [who succeed them in the same mercies:] to the intent we should not lust after <sup>7</sup> evil things, as they also <sup>d</sup> lusted. <sup>7</sup>

<sup>e</sup> Exod. 32. 6. Psal. 106. 14. <sup>f</sup> To be wanton. 7. Neither be ye Idolaters <sup>8</sup> as were some of them, as it is written; <sup>e</sup> The people sat down to eat and drink [of the sacrifice offered to the golden Calf;] and [then] rose up <sup>f</sup> to [sport and] play. <sup>9</sup>

<sup>g</sup> Numb. 25. 1, 9. Rev. 2. 14. 8. Neither let us commit Fornication, as some of them committed [after these Idol-Fests, when they were invited to the Sacrifices of Baal-Peor;] and [for it] fell in one day three and twenty thousand. <sup>g</sup>

9. Neither let us tempt Christ [<sup>10</sup> our Lord and Savior to

<sup>1</sup> Sacramental, Mystical.

<sup>2</sup> This miracle was done twice by Moses upon two Rocks: the one Exod. 17. before those that came out of Egypt: the other Numb. 20. before those born in the Wilderness, that were to enter into Canaan: one at the beginning, the other at the end of the 40. years: and no Miracle was done with so great solemnity, God standing on the top of the Rock when smitten: and Moses, for some miscarriage in the business, not suffered to go into the Holy Land.

<sup>3</sup> Being a great River of water, see Psal. 78. 20. - 105. 41. perhaps that. Deut. 9. 21.

<sup>4</sup> Followed them so, as that till the 40th and last year of their journey at Kadesh or Meriba they are not found, in their sojourning in those dry wildernesses at any time to have complained of want of water.

<sup>5</sup> See Jo. 19. 34. 35. - Jo. 4. 14. Elai. 53. 4.

<sup>6</sup> Even all of them, save only two, died there: and very many of them died of violent deaths from the hand of God, in his

great displeasure. See Numb. 26. 64, 65.

<sup>7</sup> See Psal. 78. 18. A faulty curiosity and longing after other meats in a place not proper for them when they had Manna not only a sufficient, but delicate, food. The Apostle seems to have a respect to the Corinthians frequenting Idol-feasts.

<sup>8</sup> By your going to their Idol-sacrifices, and Feasts. See chap. 8. 7. - 10. 15.

<sup>9</sup> This was followed, as such Idol-feasts used to be also among the Gentiles, with much dissolusion, and wantonness.

<sup>10</sup> The Son of God, by an Angel representing his Humanity, was the Conductor of the people in the Wilderness: and, every where, the Governor of the Church also, under the old Testament. See Exod. 23. 20, 21. compared with Exod. 33. 2, 3, 12, 14. Deut. 4. 34. Elai. 63. 9. Act. 7. 38, 39. Heb. 11. 26. 1 Pet. 1. 11. Mal. 3. 1. Elai. 6. 1. compared with Jo. 12. 41. Gen. 19. 24. and Psal. 110. 1. compared with Matt. 22. 44. Hof. 12. 4, 5. Exod. 3. 2. compared with Exod. 4. 16, 23, 14.

provoke his wrath, ] <sup>a</sup> as some of them also tempted, <sup>1</sup> and <sup>a</sup> See ver. 21, 22.  
[ for this ] were destroyed of Serpents. <sup>2</sup>

10. Neither murmur ye, <sup>3</sup> as some of them also murmured, <sup>4</sup> and [ with pestilence ] were destroyed of the <sup>5</sup> destroyer.

11. Now all these things happened unto them [ of former times ] for <sup>6</sup> [ types <sup>c</sup> and ] enamples: and they are written for our admonition upon whom, the ends of the world are come, [ and all types both of Gods mercy, and justice, are compleated. ] <sup>c</sup> Rom. 15. 4. ver. 6.

12. Wherefore let Him, that thinketh he standeth <sup>7</sup> [ sure from temptations, by these examples ] take heed <sup>d</sup> least he fall. <sup>d</sup> Rom. 11. 20.

13. There hath [ hitherto ] no temptation, [ trials, sufferings, or persecution, for your religion ] taken you, but <sup>e</sup> such as is common to man, <sup>8</sup> [ and hath happened to others before you: ] But [ in them all, if born patiently f, ] God is faithful; <sup>f</sup> See ver. 10.  
who will not suffer you to be tempted at any time above that ye are able: but will, with the temptation, also make a way to escape <sup>g</sup> [ the over-pressure of it, ] that ye may be able to bear it. <sup>g</sup> Jer. 29. 11. 2 Pet. 2. 9.

14. Wherefore, my dearly beloved, [ <sup>h</sup> considering Gods former judgments upon his own people, ] <sup>9</sup> flee from [ all partaking of ] <sup>i</sup> Idolatry. <sup>10</sup> <sup>h</sup> See ver. 11 Jo. 5. 21. compared Rev. 2. 14.

15. I speak as to wise men: Judge ye [ the reasonableness of ] what I [ shall ] say.

16. [ At the Table of our Lord in the Christian Feast and Sacrifice, ] the [ sacred ] cup of Blessing, which we [ solemnly,

<sup>1</sup> See Numb. 21. 4, 5, 6. Exod. 17. 2, 7. Psal. 95. 9-78. 18. Questioning his wisdom, providence, power, disliking the Manna, wherewith he fed them, and the rediouness of the way wherein he conducted, and went before, them. After so many wonders wrought by him, still distrustful his omnipotency, demanding more signs of him in disbelief; whereas in any wants they should have made humble addresses to him by prayer with all confidence in his power and goodness to be supplied with all necessities: A practice they never used from the very first. See Exod. 13. 11.

<sup>2</sup> An Emblem of being given over a prey to Satan.

<sup>3</sup> Repine at the strictness of Christs commands, or at any crosses, or afflictions for the Gospel. See Ver. 13.

<sup>4</sup> See Exod. 14. 11. -15. 24. -16. 2. -17. 2, 3. Numb. 11. 1, 4. -14. 2. -16. 41, 49. -20. 3. Deut. 9. 7. endless murmurings,

amongst infinite benefits.

<sup>5</sup> Numb. 11. 1, 33. -14. 29. -16. 49. Gods vengeance executed ordinarily by Angels, good, or bad; especially that of pestilence. Exod. 12. 23. compare Psal. 78. 49, 50, 51. 2 Sam. 24. 16. 2 King. 19. 35. Rev. 7. 3. Eccl. 5. 6. [ before the [ punishing ] Angel. ]

<sup>6</sup> Gods wisdom hath made the former times, in all things, patterns of the latter: but his latter works are still the greater, and compleater, and some way transcending the former.

<sup>7</sup> Thinketh himself full of knowledg. 1 Cor. 8. 1, 11. and high in Gods favor. 1 Cor. 1. 7.

<sup>8</sup> He alludes to the sufferings of the Israelites in the wilderness, entertained with great murmuring.

<sup>9</sup> Or [ considering Gods certain protection in your sufferings. ]

<sup>10</sup> In going to their Idol-Sacrifices, or Feasts.

2 Commu-  
nication.

after the example of our Lord,] <sup>1</sup> blefs [and consecrate,] <sup>2</sup> is it not the 2 Communion, [to you that drink of it,] of the blood of Christ? the bread which we break [to you,] is it not the Communion of the body of Christ?

17. For we being many are [by this made all] one bread, <sup>3</sup> and one Body [both with Christ, and with one another, <sup>4</sup>] for [that] we all are [Communicants, and] partakers of that <sup>5</sup> one <sup>6</sup> bread. <sup>4</sup> 5 6

18. Behold [the] Israel [that is] after the flesh, [and yet observing the legal ceremonies:] are not [all] they, which eat of the Sacrifices, partakers [of the benefits] of the Altar, [and <sup>c</sup> Holiness of those offerings, part of which the Lord communicates to them?]

c Lev. 7. 20.  
15. - 3. 3.  
d 1 Cor. 8.  
4.

19. What say I [in this,] then? That the Idol is any thing <sup>7</sup> [of a Deity <sup>d</sup>?] Or that which is offered in sacrifice to Idols is any thing <sup>e</sup> [or in its nature altered, or polluted, by the Idol?]

e Rom. 14.  
14. Tit. 1. 15.  
1 Cor. 10.  
25.

20. f [No.] But [this] I say, [that] these things, which the Gentiles sacrifice [to an Idol,] they [indeed] sacrifice to Devils, <sup>8</sup> and not to God; [and the things sacrificed to them confer <sup>9</sup> a Communion with those Devils:] and I would not, [Brethren,] that ye should <sup>b</sup> have fellowship with Devils.

b Be parta-  
kers.  
i 2 Cor. 6.  
15.

21. Ye <sup>i</sup> cannot [both] drink the cup of the Lord, and the cup of Devils; ye cannot be partakers of the Lords

1 This seems to be said to make the solemnity of the Eucharist run parallel with the religious ceremonies of sacrifices; called spiritual meat and drink. Vers. 3.

2 The solemn blessing and breaking was performed by the Apostles afterward, according to the pattern, as our Savior did it first, (Matt. 26. 26.) Who, besides the blessing of meat, (usual,) before the meal. (See Mat. 15. 36.) after supper made another consecration of this bread, and cup, continued ever since by the Holy clergy.

3 Loaf.

4 For, quæ convenient in tertio conveniunt inter se; they, that are all one with a third thing, are all one amongst themselves.

5 For whosoever eat of the Eucharistical sacrifice have communion with the Deity. (See Psal. 106. 28.) whose bread it is. Lev. 21. 6.

6 Allusion to Manna. Vers. 3.

7 See note on, chap. 8. 4.

8 See Lev. 17. 7. Deut. 32. 17. Psal. 106.

37. The Devil is the Father of all Idolatry, set up by him in opposition to the worship of God; neither did any men sacrifice barely to an image but to some spiritual, and conceived powerful agent, understood by it; which image, whatever the God was called, it was the Devil that acted and quickened as it were; and many waies, so far as he was permitted, answered their sacrificing and worship of Him, in Oracles, &c. See 2 King. 1. 2. Zec. 13. 2. Hof. 3. 4. Exod. 7. 12. 2 Thess. 2. 11. Deut. 13. 1. 2 King. 21. 6. Esai. 3. 19. Lev. 19. 31. 1 Sam. 28. 7. compare 6.

9 As one committing Fornication becomes one body with an harlot from the primary institution of marriage; (1 Cor. 6. 16.) So eaters of the Sacrifices to Idols, doing it with relation to them, (1 Cor. 8. 7.) have fellowship with the Idol, from the institution of the unitus vertæ of the Sacrifices, and of the Eucharist, that is, in the true religion. See Psal. 50. 5.

Table, and of the Table of Divels; [*and entertain a Communion with both.*]

22. Do we [*dare thus to*] provoke the Lord to jealousy? Are we stronger then he, <sup>b</sup> [*that we need not fear his revenge?*]

23. <sup>c</sup> All things are <sup>2</sup> lawful for me [*in this business of meats, which are freely given me,* <sup>d</sup>] but all things are not [*therefore*] <sup>3</sup> expedient, [*and alwaies fit to be done:*] all things are lawful for me; but all things edifie not [*others.*]

24. <sup>4</sup> Let no man seek his own, [*only:*] but every one <sup>e</sup> anothers wealth.

25. Whatsoever is sold in the shambles <sup>5</sup> that eat ye, asking no question for conscience-sake, [*as if ye were obliged in some cases to forbear it, knowing that nothing is impure.*]

26. For: <sup>f</sup> the earth is the Lords, and the fulness thereof: [*the use of which is sanctified to all his servants, receiving them to his glory.* <sup>g</sup>]

27. <sup>h</sup> [*And*] if any of them, that believe not, bid you to a feast, and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience-sake.

28. But if any man <sup>6</sup> say unto you, this is offered in sacrifice unto Idols, eat not for his sake that shewed it; and for conscience-sake. <sup>7</sup> [*For*] the earth is the Lords, and the fulness thereof; [*therefore so to be used, as may be for his greatest Glory.*]

29. Conscience [*therefore*] I say; not thine own, but of the others. <sup>8</sup> For [*else for my own conscience, abstracting*

<sup>1</sup> In joining our selves to Idols in their Sacrifices, as to our Lord in the Eucharist; and Communicating with them in the one, as with Him in the other.

<sup>2</sup> The prohibition in the Law, Exod. 34. 15. Numb. 25. 2. as it had reference to the uncleanness of such meats, being annulled: and, the prohibition, Act. 15. 29. being not absolute in respect of the meats themselves; but where any person eating in relation to the idol, or offence to our Brother; in which also the Apostle here continues the force of that prohibition.

<sup>3</sup> Things offered to Idols, tho' in themselves things indifferent and lawful to be eaten, even when known to be so offered, yet are unlawful to be eaten, 1. With having any relation to the idol; for such eating is down-right Idolatry: of which the Apostle hath spoken, from vers. 14. 2ly, with giving any offence to others, either our Brethren, or unbelievers. (See vers. 31.) whilst they imagine thereby, that we con-

cur in the Idol-worship (which scandal to Religion must be given when any one eats in the Idol-Temple,) or the other, following our example, eats against his conscience, not being satisfied of the lawfulness of it.

<sup>4</sup> See the same exhortation, after the same matter, Rom. 13. 1, 2. Phil. 2. 4. 1 Cor. 13. 5.

<sup>5</sup> As part of the sacrifice often was sold to the Butcher by the Priests.

<sup>6</sup> Heathen, or Christian, See vers. 32. thinking that after you are told what it is, in your partaking the meat, you concur in the worship.

<sup>7</sup> This repetition left out in many Copies.

<sup>8</sup> This spoken, in vindication of Christian liberty, because the weaker brethren were apt to censure the knowing, as wronging their own conscience in this their freedom.

from the scandal annexed, all things being clean to a right believer,] why is my [lawful] liberty judged [as faulty] of another mans conscience; [which, only, is weak, and my self guiltless?]

<sup>a</sup> Thanks-giving.

30. For if I, by <sup>a</sup> Grace, be a [lawful] partaker [of all Gods Creatures,] why [or how] am I [justly] evil spoken of, [as if there were any offence made against my own conscience,] for [freely enjoying] that, for which [first] I give [God] thanks?

<sup>b</sup> Col. 3. 17.

31. [Thus] therefore, <sup>b</sup> whether ye eat, or drink, or whatsoever [else] ye do, do all [things] to the [greater] Glory of God. <sup>1</sup>

<sup>c</sup> Greeks.

32. Give none offence neither to the [unbelieving] Jews, <sup>2</sup> nor to the [Idol:trous] <sup>c</sup> Gentiles, <sup>3</sup> nor to [the <sup>2</sup> weaker members of] the Church of God.

<sup>d</sup> 1 Cor. 9. 19, 22.

33. Even as [ye see] <sup>d</sup> I please all men in all things; not seeking mine own profit, but the profit of many [others,] that they [also] may be saved.

## CHAP. XI.

<sup>e</sup> 1 Cor. 4. 16.

1. <sup>4</sup> **B**E ye [therefore] followers of me <sup>e</sup> [in this thing,] even as I also [in it] am of Christ. <sup>5</sup>

<sup>f</sup> The traditions.

2 Now I <sup>6</sup> praise you, Brethren, that you remember me in all things [I have taught you;] and keep [the 7 Ordinances, as I delivered them to you.]

<sup>g</sup> Eph. 5. 23.

3. But [there are some, wherein I must further advertise you. <sup>8</sup> And first concerning men and womens being covered, or uncovered, in the Church;] I would have you know, that the Head <sup>9</sup> of every man is Christ, [a supreme Lord of all things:]

1 Do all to the glory of God, and ye have your liberty. But give none offence, &c. Or, do all so, as God may be no way disglorified thereby, in your giving offence to others &c.

2 Who may be offended, and scandalized, in his misconceit, that you worship an Idol.

3 Who may be confirm'd by it in his Religion.

4 The sense continued to the former chap.

5 Who undertook so many sufferings for others salvation. See Rom. 15. 2, 3. Eph. 5. 1, 2.

6 Not but that some few things were still amiss; and some men amongst them faulty. See vers. 16, 17.

7 Παράδοσις; Traditions. See 2 Thes. 2. 15. 1 Cor. 4. 17.

8 As; here concerning womens being veiled in the Church, vers. 5. Concerning Feasts of Charity, and the Eucharist, vers. 17. Spiritual Gifts. Chap. 12. 1. Resurrection. -15. 1. Collection for the Saints. -16. 1.

9 The word Head, implying superiority with relation to that, of which it is the Head; of all men Christ the supreme.

and

and the Head of the woman is the man <sup>1</sup>, [ *to whom she is subjected.* ] And the Head of Christ is <sup>a</sup> God, [ *of, and from,* <sup>a</sup> *Jo. 14. 28. 1 Cor. 3. 23. Phil. 2. 7, 8, 9. 1 Cor. 15. 27, 28.* ] *whom he receives his universal Dominion.* ]

4. Every man [ *therefore ( being the Head of the woman ) in the time of* ] praying, or <sup>2</sup> prophecying, having his head covered, <sup>3</sup> [ *as women have,* ] dishonoreth his Head, [ *and the glory of the man.* ]

5. But every woman that [ *in the time of praying, or* <sup>4</sup> *prophecying* ] praiceth, or prophecyeth <sup>5</sup> with her head uncovered, [ *as men are,* ] dishonoreth her Head, [ *in doing a thing contrary to her Sex :* ] for this is even all one, as if she were shaven <sup>6</sup> [ *also, like men.* ]

6. For if the woman be not covered, [ *nor veiled, as that sex useth,* ] let her also [ *quit the covering by nature given Her, and* ] be shorn: But if it be a shame to a woman, [ *usurping the property of another Sex,* ] to be shorn or shaven, let her [ *also, for the same shame,* ] be <sup>7</sup> covered.

7. For a man indeed ought not [ *to use this sign of bashfulness, and subjection, as* ] to cover his Head; forasmuch as he is the <sup>b</sup> image and [ *representative* ] glory <sup>8</sup> of Gods <sup>b</sup> *Gen. 1. 26. [ Majesty; ]* But the woman is [ *only* ] the [ *image; and* ] <sup>c</sup> glory of the man. <sup>c</sup> *Gen. 2. 23.*

8. For the man is not of the woman, but the <sup>d</sup> woman of <sup>d</sup> *Gen. 2. 22.* the man.

9. Neither was the man created for the woman; but the woman, <sup>e</sup> for the man. <sup>e</sup> *Gen. 2. 18.*

1 Woman, inferior in the Creation: man first formed. 1 Tim. 2. 13. she made of Him. Ver. 8. of this chap. made for Him; ver. 9. Weaker then he in natural endowments, strength, understanding. 1 Pet. 3. 7. inferior in civil imployments. 1 Cor. 14. 34, 35. 1 Tim. 2. 11, 12. Sooner deceived, and first in the transgression. 1 Tim. 2. 14. And, for the punishment of this, in the fellowship of Matrimony, subjected to the mans commands: He ruling over Her, and regulating her desires, Gen. 3. 16. 1 Pet. 3. 1, 6.

2 Prophecying promiscuously taken, for, foretelling things future; expounding scripture-myseries; praising God with inspired, or also usual, Psalms. See Numb. 11. 25. 1 Sam. 10. 5, 10. -19. 20. 1 Chron. 25. 1. 1 Cor. 14. 3, 24. Exod. 7. 1. Luk. 1. 67.

3 The Head signifies the Head, and face both: womens heads, and faces also, being then, customarily, covered with a veil

4 The gift of prophecy communicated also to women, Miriam: Deborah: Hulda: 2 King. 22. 14. to Philip the Evangelist's daughters, Act. 21. 9. But they were not, except they had this extraordinary Gift, (or perhaps also if they had it,) to speak, or teach in the Church: lest they should seem to usurp some authority over the man. See 1 Cor. 14. 34. 1 Tim. 2. 11, 12. 5 i. e. Concurreth in the action.

6 Contrary to nature, which hath given her long hair for a natural veil unto Her, ver. 15. Womens hair naturally growing much longer then mens; and God, who commanded distinction in their habits, Deut. 22. 5. ( calling, there, the confusion of these an abomination ) having also differenced them in their natural Head-attire.

7 The sign of modesty, reverence, and subjection, the duties of the woman towards the man.

8 Glory, i. e. a beam or reflexion of it: See 2 Cor. 8. 23.

<sup>a</sup> A covering, in sign that she is under the power of her husband.

<sup>b</sup> Vers. 13, 15.

<sup>c</sup> Vers. 7. <sup>d</sup> Was out of.

10. For this cause ought the woman to have <sup>a</sup> power over her Head [ *in a <sup>b</sup> decent vailing of it, if not* ] because of the [ *presence of men, yet of the* ] Angels, <sup>1</sup> [ *also in these Holy Places and Assemblies; who also veil their faces in the presence of God, whose image <sup>c</sup> to Her the man is.* ]

11. Nevertheless, neither is the man, [ *for all this prebeminence,* ] without the woman: neither the woman without the man, in [ *the wisdom of* ] the Lord.

12. For as [ *I said that* ] the woman [ *first* ] is <sup>d</sup> of the man, even so is the man [ *since* ] also by the woman: but [ *both he, and she, and* ] all things [ *primarily* ] of God, [ *in whom also they are all equal.* ]

13. [ *But* ] Judge in your selves, [ *without the former considerations,* ] is it [ *in it self a* ] comely [ *thing,* ] that a woman [ *appear in publick, and* ] pray unto God uncovered?

14. Dost not even <sup>2</sup> nature it self, [ *that hath distinguished Sexes,* ] teach you, [ *no respect being had to Christian custom,* ] that if a man <sup>e</sup> have long hair, [ *like a woman,* ] it is a shame unto Him?

<sup>e</sup> Wear his hair at length.

15. But, if a woman have long hair, it is a glory to her, for her hair is given to Her [ *by God* ] for a [ *natural veil, and* ] covering.

16. But if any man, [ *(after this said,)* ] seem [ *still* ] to be contentious, [ *that women may appear in divine service unveiled: Know ye, that* ] <sup>3</sup> we have no such custom; neither [ *any other* ] Churches of God.

17. Now, in this [ *other thing, concerning your religious assemblies,* ] that I [ *shall* ] declare unto you, <sup>4</sup> I praise you not: That [ *in them,* ] you come together, not for the [ *being made* ] better [ *by the use of those holy mysteries,* ] but for the worse: [ *not for edification, but <sup>5</sup> condemnation.* ]

<sup>g</sup> Vers. 34.

<sup>1</sup> Or, *Angels*: [ *in whose presence (especially assisting religious assemblies, Psal. 108. 1. -107. 7. compare Heb. 1.6.) as well as mens, all decency and modesty is to be observed.* ] See 1 Cor. 4. 9. Gen. 28. 12, 17. Eccles. 5. 5. Psal. 138. 1. compare. 2. -68. 17. where Angels are called his Chariot: so were the Cherubims. See Ezech. 1. And therefore perhaps it is Cherubims that are called Thrones by the Apostle, Col. 1. 16. and Psal. 104. 4. and 18. 10. Heb. 1. 7. Which seem to describe God riding upon the wings of the Angelical Spirits as upon wind or flames. And such probably was

Elijahs chariot and horses. <sup>2</sup> King. 2. 11. compared <sup>2</sup> King. 6. 17. and such our Saviors Cloud, wherein he ascended. The Temples therefore, where God hath a more special presence, are to be supposed full of Angels.

<sup>3</sup> See vers. 5. note. *Nature*. It being every where, not only amongst Christians, esteemed an undecent thing. Customs of all Nations are grounded on some reason in Nature.

<sup>4</sup> Neither the Christian Churches planted by me, nor those, by others.

<sup>5</sup> Opposed to vers. 2.



18. For <sup>1</sup> first of all, I hear, that when ye come together in the Church, there be <sup>a</sup> divisions [*and sidings*] among you; and I, partly, believe it. a 1 Cor. 6: 10.-3. 3.  
See v. 21, 22.  
Schisms.

19. For [*I know by the spirit, that*] <sup>b</sup> there <sup>2</sup> must be also <sup>c</sup> heresies [*in the Church of God, and*] among you. that [*the faith and constancy of*] <sup>d</sup> those, who are approved, [*and stand orthodox,*] may [*by these temptations*] be made [*more*] <sup>3</sup> manifest, [*and commendable,*] among you; [*and e their* <sup>e</sup> *irreligion and instability also manifested, who are otherwise.*] b 1 Tim. 4: 1. 2 Tim. 3: 1. 2 Pet. 2. 1. - 3. 3.  
Mat. 10. 34.  
c Sects.  
d The un-  
cere.  
e 1 Jo. 2. 19.

20. When ye come together, therefore, into one place, [*and there be such dissentions among you,*] this is <sup>f</sup> not to [*celebrate and*] eat the Lords supper, [*in such a communicative* <sup>f</sup> *and charitable manner as ye ought.*] f Ye cannot eat.

21. But <sup>4</sup> in [*your*] eating [*there*] every one [*as he commeth sooner, & without tarrying for his fellow-communi-* <sup>g</sup> *cants,*] taketh before [*and without,*] others his own supper, [*he brings*]: and one [*poor, or coming later,*] is Hungry, and gets nothing: [*and another with his own provision*] is [*a glutton, and* <sup>5</sup> *drunken*]. g Verf. 33.

22. What, [*if any mans* <sup>b</sup> *hunger hasten him to meat,*] have ye not houses [*of your own*] to eat and to drink in? Or [*in these separated doings*] despise ye [*the rest of*] the Church of God, and [*indecavor to*] <sup>i</sup> shame them [*poor people*] that have not [*the like; whilst k ye deprive them of your provisions?*] What shall I say to you? shall I praise you <sup>k</sup> in [*such a feast of Love, and such a cost made on it, and in such a celebration of the Lords supper,* <sup>6</sup> *as*] this? [*No*] I praise you not. b Verf. 34.  
i Put them to shame that have nothing. That are poor.  
k Verf. 33;  
21. Jam. 2. 5.

1 First, he speaks of their disagreement in opinion, and factions, then of their misbehavior, and making of parties, in their feasts of charity, and in the receiving the Holy Sacrament of the Lords Supper; next, in the 12, 13, 14, chapters, of some abuses in the management of their spiritual Gifts, &c.

2 The flesh, the Devil, tempting: God permitting, for greater good ensuing.

3 All easily, and immeritoriously, stand, in, where no temptations are to fall from, the truth.

4 See mention of this common eating or feasting together at the celebration of the communion, A. 2. 42. 2 Pet. 2. 13. Jude 12. whether the Eucharist was celebrated then, at Corinth at the beginning of this Agape, or feast of Charity, after which the remains were eaten and drunk in common; or, at the end thereof, as it was administered by our Lord after supper,

which also the Apostle mentions here, verf. 25. seems somewhat uncertain. But, however, it seems the rich, assisted by the Pastors, to whom they were more addicted, having brought plentiful provisions, went presently to the celebration thereof, and to their prepared Feast of Love, without staying for their poorer neighbors, or for a general assembly, or for others of a contrary Sect: and so fed, and drunk to excess; nothing being left for the poor, that (perhaps hindered with necessary employment) came later. For which disorder God sent a sickness among them, v. 30.

5 Drinketh to excess.

6 Intemperance and drunkenness: (ver. 21.) division and faction, (ver. 19, 21.) uncharitableness towards the needy and poor, (ver. 22.) things most opposite, that can be, to feasts of charity, and the Holy Communion of the Blessed Body, and Blood, of Christ. Verf. 27, 29.

23. [For this Holy Ceremony was not instituted by us, for eating and drinking; but by the Lord Himself, for a sacred solemn commemoration of his Death; and to be approached with <sup>a</sup> all reverence and <sup>b</sup> great preparation, as being the Body and <sup>c</sup> Blood of the Lord.] For I [my self devised not, but] have received <sup>d</sup> of the Lord, [who Himself instituted the Holy Sacrament,] that which also I [in the self same manner] delivered unto you. [Namely] that the Lord Jesus in the same night, in which he was betrayed [to be offered up, after supper] took bread,

<sup>e</sup> Matt. 26. 26. Mark. 14. 22. Luk. 22. 19. <sup>d</sup> Esai. 53. 4. <sup>e</sup> For a. <sup>f</sup> Mat. 26. 27. <sup>g</sup> Covenantant. <sup>h</sup> See Heb. 9. 15. 18. 20. Exod. 24. 8. <sup>i</sup> Mat. 26. 28. <sup>k</sup> Ye declare. Shew ye. <sup>l</sup> Gal. 3. 1. <sup>m</sup> Ver. 21, 33. <sup>n</sup> See Heb. 6. 6. - 10. 29.

24. And when he had given thanks <sup>e</sup> [or Blessed:] He brake it and said; Take, eat; This is my Body, which is <sup>d</sup> broken for you: this do <sup>e</sup> in remembrance of me.

25. After the same manner also, he took the Cup: <sup>2</sup> when he had supped, [<sup>f</sup> and gave thanks, and gave it to them,] saying; This Cup is the new <sup>g</sup> Testament [<sup>h</sup> or Covenant made, and ratified,] in my blood, [<sup>i</sup> which is shed for you for the remissions of sins]: this do ye, as oft as ye drink it, in remembrance of me; [<sup>j</sup> of my Body broken, and blood shed, for you, and, in the institution of this mystery, given to you.]

26. For as often as ye eat this bread, and drink this Cup, <sup>k</sup> ye do [<sup>l</sup> keep a solemn memorial, and do] <sup>l</sup> shew [again the Sacrifice of] the Lords death, [<sup>m</sup> of his body broken, and blood shed, for you,] until he come [again in person from Heaven.]

27. Wherefore whosoever shall eat this bread, [<sup>n</sup> of the Lord], <sup>o</sup> or drink this Cup of the Lord, <sup>m</sup> unworthily, <sup>4</sup> [without due reverence, preparation, charity,] shall be guilty of <sup>n</sup> [violating] the Body and blood of the Lord.

28. But let a man [<sup>p</sup> first] examine himself [<sup>q</sup> what condition he is in, and how prepared,] and so, [<sup>r</sup> finding himself such, as the Christian profession requireth,] let him, [<sup>s</sup> approach with fear to] eat of that [sacred] bread, and drink of that Cup.

<sup>a</sup> Ver. 30. 29. For he that eateth, and drinketh unworthily, eateth and drinketh [<sup>t</sup> judgment, and] condemnation to Himself; not discerning the Lords body.

<sup>p</sup> Ver. 31. 30. [And] <sup>5</sup> for this cause [it is, namely your approaching to this sacred board without due reverence and <sup>p</sup> preexami-

1 Either by Revelation, See 1 Cor. 15. 5. Gal. 1. 12. 1 Cor. 7. 16. Or from relation of the institution of the Lord, Mat. 26. 26. Luk. 22. 19.

2 To distinguish this from the former cup usual at this solemnity. See Luk. 22. 17. compare 20.

3 The Greek, [4] or.

4 As common meat for hunger; or, after drunkenness and excess; or, in divisions, and factions.

5 This known to the Apostle by Revelation.

nation, that so] many [now] are weak, and sickly among you, and <sup>a</sup> many [also] <sup>i</sup> sleep.

31. For if we would [by discovering, amending, and afflict-  
ing our selves for, our faults, <sup>b</sup>] <sup>e</sup> judg our selves, we should  
not be [thus] <sup>d</sup> judged [of God.]

<sup>a</sup> Some.  
<sup>b</sup> 2 Cor. 7.  
<sup>c</sup> 11.  
<sup>d</sup> Examine.  
<sup>e</sup> 2 Vers. 30.

32. But [yet] when we are [thus] judged, we are [still  
in mercy <sup>e</sup>] chastened of the Lord [by temporal punishments;] <sup>e</sup> Heb. 12.  
that we should not be [at the last day] condemned with <sup>10</sup>  
the world, [to eternal.]

33. Wherefore, my brethren, when ye come together  
to eat, [in these Holy meetings <sup>f</sup>,] tarry one for another, [for] <sup>11</sup> Vers. 21,  
preserving <sup>g</sup> unity with your brethren, charity toward your poor <sup>12</sup>  
brethren.] <sup>g</sup> Vers. 18.!

34. And if any man [pretend] hunger, let Him eat at  
home: that [thro your intemperance, and uncharitable irreve-  
rence] ye come not together, [as now], to [your guilt and]  
<sup>h</sup> condemnation. And the rest [of your things] will I set in <sup>h</sup> Judg-  
ment. <sup>ment.</sup>

## C H A P. XII.

I. NOW [in the next place] concerning <sup>i</sup> spiritual <sup>i</sup> The spi-  
Gifts, Brethren, [wherein ye so <sup>k</sup> abound, and where-  
about ye make matter of contention, <sup>l</sup> many things  
there be, whereof] I would not have you ignorant. <sup>2</sup> <sup>k</sup> 1 Cor. 1.  
<sup>4, 5, 7.</sup>  
<sup>l</sup> 1 Cor. 4. 7.

2. Ye know, that ye were Gentiles [heretofore, devoid of  
this spirit,] carried away unto these dumb [and impotent]  
Idols, even as ye were [blindly] led [by seducing Guides.]

3. Wherefore I [first] give you to understand; <sup>3</sup> That

<sup>1</sup> Dy: yet this term of sleeping, as like-  
wise what follows in the 32. verse, argues  
them to be penitents after their fault, or  
excused by their ignorance; and that this  
temporal death was not followed with e-  
ternal.

<sup>2</sup> As: That they all are from the free do-  
nation of the Holy Spirit: and, tho very  
diverse, from but one, and the same, spi-  
rit: That they are not given for ostenta-  
tion, or making divisions, and preferring  
one before another, (a thing the Corin-  
thians were faulty in. See 1 Cor. 4. 7.) but  
for edification: That those, amongst them,  
are chiefly desirable, not which are most  
wonderful, and strange, but beneficial to  
our selves, or others: That there must be

decency, and order, observed in the exer-  
cise of them in the Church of God, &c.

<sup>3</sup> This may be said both in relation to  
the Heathen, and their pretended oracles,  
and inspirations; and to the Jews abjuring  
Christianity in such a Form of Anathema-  
tizing Jesus; (as also the Heathens re-  
quired the Christians male-dicere Christo.  
Plin. Epist. to Trajan.) And again, to some  
false and diabolical spirits, that intermin-  
gled themselves in the Christian assemblies.  
See 1 Jo. 4. 1. compare 3. and 2 Jo. 7. The  
summ is, concerning the Holy Spirit in  
General; to whom it appertains, That none,  
but Christians, can have it; That none  
truly Christian, but hath it.

- a 2 Cor. 11. 4. no man, [ *of any religion contrary to Christ, hath any share of the spirit, a and that none* ] speaking by, [ *and in* ], the spirit of God, calleth Jesus b [ *Anathema, or* ] Accursed. And d The Lord [ *again,* ] That no man can <sup>1</sup> say, d that Jesus is the Lord, but e by the Holy Spirit.
4. Now there are [ *in the Church, by this Spirit, f great* ] diversities of Gifts, [ *greater and lesser to several men;* ] <sup>3</sup> but [ *y t g one and* ] the same spirit, [ *the doner thereof.* ]
5. And there are [ *many* ] differences [ *(higher and lower)* ] of <sup>h</sup> Ministeries, [ *and offices in the Church;* ] but [ *one and* ] the same Lord [ *Jesus, which hath i instituted and appointed them.* ]
6. And there are [ *many sorts, and* ] diversities, of [ *mira- culous and supernatural* ] operations [ *in the Church;* ] but it is the same God k [ *the Father, the Effector of these,* ] who worketh <sup>l</sup> all in all.
7. But the [ *rich* ] manifestation of the Spirit [ *in these times, in so many various gifts,* ] is given to every man to <sup>m</sup> profit, [ *there* ] withal, [ *others, that want them.* ]
8. For [ *we see, That* ] to one is given <sup>4</sup> by the spirit the word of <sup>5</sup> wisdom [ *and eloquence, to exhort and convince;* ] to another the word of <sup>6</sup> [ *deep* ] knowledg [ *and learning, to teach, and expound,* ] <sup>+</sup> by the same Spirit.

1 With believing it also in his heart, Rom. 10-9.

2 Not that every one, that saith that Jesus is the Lord, is regenerated; but that he, who saith, and in his heart believeth, that Jesus is the Lord, is illuminated so far, by the Holy Spirit. See Note. 1 Cor. 2. 14. But this confession of Christ, or many other illuminations, and powers of the Spirit, profit not without the further Grace of charity; See 1 Cor. 13. 3. Matt. 7. 21, 22, 23. That the Holy Spirit may be said to be in us for one thing when not for another. See Jo. 14. 17.

3 That these Gifts, coming from the Spirit, might not be boasted of: and coming from the same Spirit, might not be opposed one to another, nor the lesser disparaged: Faults at Corinth.

4 By these are meant not only *knowledg*, and *wisdom* absolutely *supernatural*; but that also, which, as it is given to some by

the spirit, so is attainable by some others, other waies: for many things, which some have by excellency of nature, or do acquire by long study, and practice, are conferred, in one instant, on some others, by inspiration.

5 Powerful and eloquent exhorters. Rom. 12. 8. Eph. 4. 11. -1. 17. This word of wisdom seems to be expressed by utterance. 1 Cor. 1. 5. 2 Cor. 8. 7. by speech. 2 Cor. 11. 6. By word: 1 Tim. 5. 17. By exhortation. Rom. 12. 8. 1 Tim. 4. 13. As knowledg is there by teaching, by tongues of Angels. 1 Cor. 13. 1. As human eloquence also is usually called *mans wisdom*. 1 Cor. 1. 20. -2. 4. &c.

6 Profound and solid Doctors or Teachers. Rom. 12. 7: 1 Cor. 13. 2. Eph. 4. 11. 1 Cor. 14. 6. See also, 2 Cor. 11. 6. -8. 7. 1 Cor. 1. 5. 1 Cor. 8: 1. Expressed by doctrine, and teachings, elsewhere. 1 Tim. 5. 17. 1 Tim. 4. 13.

9. To another, <sup>1</sup> [a confident and powerful] Faith, [ob-  
taining from God many supernatural effects,] by the same spirit :  
To another, [more particular] gifts of healing, by the same  
spirit.

10. To another, [yet <sup>2</sup> mightier operations, and] <sup>b</sup> the  
working of [more transcendent] miracles: To another, <sup>c</sup>  
prophecy <sup>3</sup> [and revelation of supernatural mysteries; of things  
future, or absent; of the secrets of thoughts, &c.] + To ano-  
ther, <sup>d</sup> discerning of [the quality, and of the right use of seve-  
ral] Spirits; To another, [ <sup>e</sup> the speaking of ] diverse kinds  
of [strange] tongues. To another, the [ <sup>f</sup> understanding,  
and ] interpretation, of [those] tongues.

1 A special confidence without any mixture of doubt, given by the Holy Spirit, (which knows in all things the Divine will,) concerning those things, which such persons ask according to his will; whereby they are assured of his will, and that their requests shall be granted them, tho in things supernatural: to the making of which requests also they are interiorly directed, & inclined, by the Spirit. Of which Faith much is spoken in Scripture, both as to the operating, and as to the receiving, of Miraculous effects. See Matt. 21. 21, 22. Mark. 11. 24. Jam. 1. 6. Jo. 14. 13. -15. 7. 1 Jo. 3. 22. -5. 14, 15. for the one - and Act. 14. 9. -3. 4. Matt. 9. 22, 28. -14. 30, 31. -13. 58. -15. 28. -21. 21. Mark. 6. 5. -9. 23. -16. 17, 18 compare 16 for the other. See the word Faith thus applied to miraculous effects. 1 Cor. 13. 2. Matt. 21. 21. Perhaps mentioned first here, as the general prerequisite to the two Gifts that follow, Healing, and mighty deeds. In which two this faith useth chiefly to appear, and shew it self: and therefore it is omitted below, vers. 28. and only Gifts of healing, and mighty operations, named.

2 The original, not *πίστις* nor *πίστευε*, but *ἐνεργημεντι δυνάμει*, and *δυνάμεις*, vers. 29. operatio virtutum, as the vulgar, For Faith, and Gifts of Healing; and these *δυνάμεις* were (as it were) several parts, or degrees, of a miracle-working faith. (See Cor. 13. 2.) those, who had it in one kind, not attaining it in another. As the Disciples healing the sick could not cast out such a sort of Devils. Perhaps therefore by *δυνάμεις* are meant those greater works of raising the dead, casting out Devils, inflicting corporal punishments on the disobedient, called delivering to Satan, &c. See Act. 13. 11. 1 Cor. 4. 21. note.

- 5. 5. See in Mark. 6. 5. *δυνάμει* mighty works and healing sick, distinguished.

3 Besides that prophecy is distinguished from the word of wisdom, and knowledg, in having a larger extent in its object, it is also these (viz. wisdom and knowledg) in a much higher degree, and extraordinary manner. See 1 Cor. 14. 3, 6. See note on c. 11. v. 4, 5.

4 Whether the effects of those, who seem inspirited, proceed from a good or a bad Spirit; or only from nature, or some distemper thereof; or be merely counterfeited.

5 Not to speak them alwaies, but at some times; and then with such an extatical impetus, that, tho the mind was ravished with extraordinary devotion towards God, and themselves much edified whilst they speak; (See 1 Cor. 14. 4, 17, 28.) Yet, in the violence of this rapture, they could make no use of their understanding in an ordinary way to communicate their conceits to others, or relate these their enthusiasms in their own language: So that in this rapture of the Spirit the understanding was quiescent, and suspended as it were. See 1 Cor. 14. 14. &c. (Therefore the Apostle advieth such to pray to God, that they might be able to interpret. 1 Cor. 14. 5, 13.) yet with great spiritual both profit, and sweetness to the speaker, See 1 Cor. 14. 3, 4, 17. Now it seems, the vanity of the Corinthians most admired this strange rapture, having least of comeliness in it, and very glorious in, tho less profitable to, the Church.

6 Now, as God gave to some, to speak in such tongues matter edifiable to the Church, so to others, not able to speak these tongues at all, knowledg and memory, to understand, interpret, and repeat, the matter of them.

11. But all these worketh that one and the self-same spirit, [*which actuateth this body of the Church,*] dividing to every man severally [*to some one, to some another, to one greater, to another inferior, gifts,*<sup>1</sup> *even*] <sup>a</sup> as he will.

12. For <sup>b</sup> as the Body is one, and hath many members; and all the members of that one body, [*tho*] being many, [*yet by one Soul animated*] are [*but*] one body; So also is [*the body of*] Christ [*we speak of, but one body, and in it many members.*]

13. For [*in baptism*] by one spirit, [*as it were one soul, then conferred on all,*] are we all baptized into [*the constituting of*] one [*mystical*] body [*of Christ,*] whether we be <sup>c</sup> Jews, or [*whether we be*] <sup>e</sup> Gentiles; whether we be bond, or free; and, [*likewise in the Eucharist*] have bin all made to <sup>2</sup> drink into [*the partaking of*] one Spirit.

<sup>c</sup> Greeks:

14. [*All I say:*] for the body is not [*all*] one member, but many [*united; yet each having a several function, and dignity.*]

15. If the [*discontented*] foot shall say: Because I am not the Hand, I am not of the body, [*nor obliged to yield my service to it;*] Is it, therefore, not [*contributory to the benefits*] of the body, [*because, not the nobler instrument the Hand?*]

16. And [*so*] if the ear shall say; because I am not the eie, I am not of the body, [*nor concern'd in its good;*] Is it, therefore, not of the body?

17. If [*then*] the whole body were [*advanced to be*] an eie, where were the hearing [*supplied?*] If the whole were hearing, where were the smelling?

18. But now God hath set the several members, every one of them [*higher, or lower,*] in the body, <sup>d</sup> as it hath pleased Him.

<sup>d</sup> Ver. 11.

19. And if these were all one member, where were the Body?

20. But now are they many [*differently-organized*] members, yet but one [*completed*] Body.

21. And [*in it, the more honorable member, as*] the Eie cannot say unto the Hand, I have no need of thee: nor again the Head to the Feet, I have no need of you.

<sup>1</sup> This said to make all men acquiesce in his good pleasure; the superior not to presume of his merit, nor the inferior to be discouraged, as if he became such from his own default: when as the nature of the body requires such a disparity of members appointed for several services, *tho* made out of the same lump of matter.

<sup>2</sup> In the Eucharist, as the Symbole of the bread expresseth the body of Christ, so the Cup seems to express the Holy Spirit: without the quickening of which the flesh profits nothing. Jo. 6. 63. -7. 38, 39. -4. 14. Allusion also here is rather to the Symbole of the wine, because it, more than bread, begets, and revives, the Spirits.

22. Nay much more those members of the Body, which seem to be more feeble [*and inferior*], <sup>a</sup> are [*to the Body*] necessary.

23. And [*so it is, that*] those members of the body, which we think to be <sup>a</sup> less honorable, <sup>b</sup> upon these we [*usually*] bestow, [*by clothing and adorning them chiefly,*] more abundant honor: and [*by this it happens, that*] our uncomely parts have more abundant comeliness.

<sup>a</sup> More dishonorable, or shameful.  
<sup>b</sup> About these we put.

24. For [*indeed*] our <sup>a</sup> comely parts have no need: But God hath [*most wisely*] tempered the body together, having given, [*both by a natural, and artificial covering,*] more abundant honor to that part which lacked. <sup>3</sup>

25. That there should be no <sup>a</sup> Schism in the body; but <sup>c</sup> Division. that the members should [*all*] have the same care [*in furnishing all necessities*] one for another.

26. And [*we see, That,*] whether one member suffer [*any pain, or disgrace,*] all the members suffer with it; or [*any*] one member be honored [*or adorned above the rest,*] all the members rejoice, [*and glory,*] with it.

27. Now ye [*all*] are the Body of Christ, and [*every one in his several place and office*] members [*of Him*] <sup>d</sup> in <sup>d</sup> Severally. particular.

28. And in [*this body of*] the Church [*in their several order*] God hath set some <sup>a</sup>; first Apostles, secondarily <sup>e</sup> Prophets, thirdly <sup>e</sup> [*Doctors or*] Teachers; after that, <sup>f</sup> Miracles; then gifts of healings; <sup>g</sup> Helps [*and ministering to the necessities of the Church, Deaconships;*] <sup>g</sup> Governments [*ruling the Church, Episcopacy and Presbytery;*] <sup>g</sup> diversities of Tongues, [*&c. God not giving the same offices* <sup>g</sup> to all, or all to any.]

<sup>e</sup> Verf. 8.  
<sup>f</sup> Act. 13. 1.  
<sup>g</sup> Eph. 4. 11.  
Rom. 12. 7.  
<sup>f</sup> Verf. 10.  
Powerful operations.  
<sup>g</sup> Kinds.

29. [*For in this body*] are all Apostles? [*or*] are all Prophets? are all [*furnished with abilities to be*] Teachers? <sup>b</sup> Are all workers of [*mighty*] miracles?

<sup>b</sup> Have all

30. Have all the Gifts of Healing? do all speak with powers. [*strange*] tongues? [*or*] do all interpret [*them*]?

1 As the hands and the feet to procure our nourishment; the parts nutritive and generative, without which neither the Individuum, nor the species can subsist, as they may without an eye, &c. And so it is also in the body of the Church, that the usefulness of prophecy, is far beyond the glory of Tongues. Chap. 14. and charity, beyond the working of Miracles, Chap. 13.

2 As Face, Hands.

3 As hair; and by fitting them, without hindrance to their functions, to be covered.

4 Offices and Gifts ordered according to their dignity: Tongues, which had the last with the Corinthians, having the last place.

5 For the relief of, and attendance upon, the poor, sick, orphans, widows, strangers, &c. See Rom. 12. 7, 8. expressed there by *Ministry; distributing; showing mercy.* See 1 Tim. c. 5. Act. c. 6.

6 Managing the affairs of the Church by Bishops and Presbyters. 1 Tim. 3. 15-17. Act. 20. 28. Phil. 1. 1. Heb. 13. 17.  
7 Ability necessary to every function being received from the Spirit.

31. But, [ *since God dispenseth them as he pleaseth,* ] covet [ *ye and* <sup>1</sup> pray ] earnestly [ *for, not the most glorious, and more miraculous, but* ] the best, [ *and most profitting,* ] gifts. And yet shew I unto you <sup>a</sup> <sup>2</sup> more excellent way [ *and that is* <sup>b</sup> *to follow chiefly after Charity, the love of our Brethren, and the* <sup>c</sup> *performance of the several duties thereof, towards them.* ] <sup>3</sup>

<sup>a</sup> A far more excellent.

<sup>b</sup> 1 Cor. 14.

<sup>c</sup> 1.

## C H A P. XIII.

1. [ **F**OR ] tho I speak with [ *all* ] the tongues, [ *both* ] of men and <sup>4</sup> of Angels, and [ *with these* ] have not <sup>5</sup> charity, I am become <sup>e</sup> as [ *a musical, but life-less, instrument, a* ] <sup>d</sup> sounding brass, or a tinkling cymbal.

<sup>e</sup> A re-sounding brass.

<sup>d</sup> Chap. 14.

<sup>7</sup>, 8, 9, 10.

<sup>e</sup> Chap.

12. 8.

<sup>f</sup> Matt. 17.

20.

2. And tho I have the gift of prophecy, and [ *tho I* ] understand all mysteries, and [ *have* ] <sup>e</sup> all knowledg: And tho, I have all <sup>6</sup> Faith, so that [ *thereby, as our Lord said,* ] <sup>f</sup> I could remove Mountains, and <sup>7</sup> [ *yet* ] have no charity [ *with them* ], I am nothing.

3. And tho I bestow all my goods [ *in Alms* ] to feed the <sup>8</sup> poor. And tho I give my body to be <sup>9</sup> burned [ *the most cruel of Deaths for the Faith;* ] and have not <sup>10</sup> Charity, it [ *to the obtaining of life eternal* ]. profiteth me nothing.

1 Gifts of the Spirit, even extraordinary, are acquirable by prayer. See Chap. 14. 1, 15. Luk. 11. 13. Eph. 1. 16, 17. Jam. 1. 5. 1 King. 3. 9, 11. Matt. 21. 22.

2 See why more excellent. 1 Cor. 13. 2, 1.

3 Without which all these Gifts, as to our selves, are nothing worth, 1 Cor. 13. 3. and which charity never endeth, as they shall. 1 Cor. 13. 8. and this the more necessary to the Corinthians, because of their dissensions, and emulations about their spiritual endowments.

4 An usual scripture-comparison of excellence in any Thing, see Act. 6. 15. Pl. 78. 25. Act. 12. 22. Gal. 1. 8. Tho doubtless Angels also have to one another some expressions of their conceits, being, (as mens thoughts,) not originally known, save to God only.

5 What the Apostle means by charity here, see vers. 4. where he describes the properties thereof.

6 See chap. 12. 9, 10. note 12.

7 True Faith in Christ, infused by the Holy Ghost. ( 1 Cor. 12. 3. ) and consequently doing Miracles, through his name believed on, ( Mark. 16. 17. compare Act. 19. 15. ) yet may be without Charity, ( Matt. 7. 22. ) See chap. 2. 14. note.

8 As some of these contentious Corinthians in those goods-communicating times, ( Act. 2. 44. - 4. 34. ) perhaps did.

9 Those, who preached Christ of contention, ( Phil. 1. 16. ) were not void of sufferings in this Service, yet those unprofitable.

10 Alms, ( being but one branch of Love or Charity ) without the rest ( mentioned below ) profits us not. We may give plentiful Alms out of vain-glory, not charity. We may do good to some poor, and oppress others: Good to all the poor, and yet be full of envy, debate, detraction, pride, against others. ( For there are many things that are matter of contention betwixt wealth, and much charity or almsgiving done without Charity. )



4. <sup>1</sup> [Now this] Charity [I speak of] suffereth long, and is <sup>a</sup> kind [toward all men:] Charity <sup>2</sup> envyeth not [<sup>a</sup>superiors;] charity <sup>3</sup> vaunteth <sup>b</sup> not it self [over others, as its <sup>b</sup>superiors;] is not puffed up.

5. Doth not behave it self unseemly; <sup>4</sup> seeketh not <sup>a</sup> her own [welfare and interests:] is not <sup>d</sup> easily provoked [and angry;] <sup>5</sup> <sup>c</sup> thinketh no evil [of, or toward, others.]

6. Rejoiceth not in [the] iniquity [of any, whereby they come to punishment or disgrace;] but <sup>f</sup> rejoiceth in the [ir] Truth, [and integrity; neither rejoiceth in iniquity and false dealing towards any, but in Truth and sincerity.]

7. [In others infirmities] beareth all things; believe all [good] things [of them for the present;] Hopeth all [good] things [for the future; nor hastily despaireth of any; and lastly] endureth all [ill] things [from them, with expectation of better things hereafter.]

8. [And this] Charity [is a Gift, that <sup>6</sup>] never faileth, [nor ceaseth in us;] but [other Gifts shall. For] whether there be prophecies [now for the present edifying of our Brethren, hereafter] they <sup>g</sup> shall fail; [or] whether there be tongues [now,] they shall cease; whether there be knowledge [such, and in such manner, as it is had now,] it shall <sup>7</sup> vanish away.

9. For [what we know here (so much vaunted of)] we know [but] in part [and very imperfectly:] and [what we prophecy here,] we prophecy [but] in part.

10. But when [(in the next life)] that which is perfect is come, then that which is in part [and imperfect, having much blindness, and darkness with it,] shall be done away.

11. [Even as] when I was a child, I spake as a child, I <sup>n</sup> un-  
feetd.

<sup>1</sup> Charity, including here also the love of God, (see verſ. 8, 13.) yet is deſcribed rather by its viſible effects to our neighbor; The love of God and neighbor alwaies growing up equally together. (See St. John's Epistles.) And what the Apoſtle here makes the fruits of Charity, elſewhere he makes the chiefest fruits of the Spirit, Gal. 5. 22.

<sup>2</sup> All wiſh well to thoſe they love; accounting theirs, as their own, happineſs: now none envies himſelf. But charity alſo inſtead of envying the good things of another, is ready to augment them, by communicating to them its own.

<sup>3</sup> Pride grows out of contempt, and diſparagement of others, which love hath not, but makes all perſons equal, where

it is: nor can we love, but where there is ſomething we alſo reſpect, and honor.

<sup>4</sup> Love cannot but be liberal, for by union of Affection, it gives as it were but to it ſelf, what it beſtows on others.

<sup>5</sup> Miſconſtrueth not the actions, or intentions of thoſe, whom it loves.

<sup>6</sup> Our love ſhall ſtill indure in the ſame manner as now we have it, only more perfected: But as for knowledge, and other not affective, but intellectual, habits, they, as in a much greater meaſure, ſo ſhall be in a much diſverſe manner, in the next life; as likewiſe converſant about new objects.

<sup>7</sup> Vanish into a perfect illumination, as ſtar-light doth in the day. See Rev. 21. 23.

<sup>1</sup> Pet. 1. 19. Rom. 13. 12.

<sup>a</sup> Courteous.

<sup>b</sup> Not raſh.

<sup>c</sup> 1 Cor. 10. 24. Phil.

<sup>d</sup> Highly provoked.

<sup>e</sup> Doth not impute the evil.

<sup>f</sup> Congratulate with the truth.

<sup>g</sup> Shall be done away.

<sup>n</sup> Was affected.

<sup>b</sup> Reason-  
ed

derstood [ *and argued* ] as a child, I <sup>b</sup> thought, [ *and was affected* ], as a Child ; But when I became a man [ *and my reason perfected* ], I put away [ *and quitted the weaknesses of those former* ] childish things. [ *Now as childhood to man's estate ; such is our present, to our future, condition.* ]

<sup>a</sup> We see  
yet.

<sup>b</sup> Or in a  
riddle.

<sup>c</sup> 1 Jo. 3. 2.

<sup>d</sup> Gal. 4. 9.

<sup>2</sup> Tim. 4.

<sup>19</sup> Rom.

8. 28.

12. For <sup>a</sup> now we see [ *God and divine mysteries only as it were* ] thro a [ *thick* ] <sup>1</sup> glass, <sup>b</sup> darkly [ *and by many reflexions ;* ] but then [ *clearly and* ] <sup>c</sup> face to face : now I know [ *Him only* ] in part ; but then shall I know [ *Him and his* ], even <sup>d</sup> as I [ *with all my things also* ] am [ *akwais* ] known [ *of Him, and shall see Him also, as he now sees me.* ]

13. And now [ *till that time come, there* ] abideth together [ *in us* ] Faith, Hope ; Charity, [ *all* ] these three [ *more eminent and necessary Graces ;* ] But [ *also now,* ] the <sup>2</sup> great-  
est of these, [ *and most to be recommended to you,* ] is Charity.

## CHAP. XIV.

<sup>e</sup> 1 Cor.  
12. 31.

1. FOLLOW-after charity [ *then, in the first place ;* ] and <sup>3</sup> <sup>e</sup> desire [ *earnestly, (as ye do,) other* ] spiritual gifts [ *also ;* ] but [ *amongst them* ] rather, that ye may <sup>4</sup> prophecy : [ *as tending more to charity, and being more beneficial to the Church* ]

<sup>f</sup> Heareth. 2. For He, that speaketh in an *unknown* tongue, <sup>5</sup> speaketh not unto men, but unto God, <sup>6</sup> [ *who only knoweth what he saith* ] ; For [ *ordinarily* ] no man [ *there present* ] <sup>f</sup> under-

1 The Law looked thro a veil: The Gospel seest thro a glass. 2 Cor. 3. 18. 2 Cor. 5. 7. Phil. 3. 12.

2 Greatest, not only for the reason, vers. 8. Because faith and hope have no place in the next world, see Rom. 8. 24. 2 Cor. 3. 7. Heb. 11. 1. and because love is the end and crown of the other two : (For Faith beholds a far off, and Hope long expects, love only enjoys, and mutually returns, the embraces it receives ; ) But also, for the reasons, vers. 4, 5. &c. because faith, and Hope leaves us short of our duty either to God, or our neighbor, which love only is zealous exactly and cheerfully to perform. Therefore S. Paul compleats faith with it. Gal. 5. 6.

3 Lawful to desire spiritual Gifts extraordinary, as those mentioned, chap. 12. 8.

So our end be not vain-glory, curiosity, sensual Gust or the like, but purely Gods greater Glory in our own or others spiritual advancement.

4 Prophecy taken for interpreting Scriptures to the people, as also for praying to, praising, or glorifying, God in a super-illuminated, and singular, extemporary, manner: yet understandably to the Auditors. See note on c. 11. v. 4, 5. and on 12. 10.

5 Tongues, the first gift bestowed on the Apostles, ( Act. 2. 4. ) As likewise on the primitive of the Gentiles, ( Act. 10. 46. ) ; more admirable, then beneficial.

6 The ordinary subject of such enthusiasms being prayers, or Psalms, to the magnifying of Gods Glory. See vers. 15, 16. Act. 2. 11.

standeth Him : & Howbeit, in the spirit, he speaketh [ *excellent* ] mysteries. <sup>1</sup>

3. But he, that prophecyeth, speaketh [ *these mysteries* ] unto men [ *also* <sup>a</sup> ; ] to [ *their* ] edification [ *in the Faith* ], and exhortation [ *to holy practices* ], and comfort <sup>2</sup> [ *in the Evangelical promises* ].

4. He [ *then* ], that speaketh in an *unknown* tongue, [ *benefiteth and* ] edifieth Himself [ *alone* ; ] but he, that prophecyeth, edifieth the [ *whole* ] Church, [ *and congregation* ].

5. I would, that ye all spake with tongues, [ *which I no way vilifie* ; ] but rather, that ye prophesied : For greater [ *and more honorable* ] is he, that prophecyeth, than he that speaketh with tongues ; except he [ *some way* ] interpret [ *Himself* ], that the Church may receive edifying.

6. Now Brethren [ *consider* : ] If I, [ *your Apostle, should* ] come unto you speaking with [ *strange* ] tongues [ *only* ], what shall I [ *herein* ] profit you ? except I shall [ *exercise also some other gift* ; and ] speak to you [ *intelligibly* ; ] either by Revelation <sup>b</sup> [ *in discovering unto you some formerly unmanifested truth* ; ] or by knowledg <sup>4</sup> [ *in expounding some high matter of Faith to you* ; or by <sup>c</sup> prophecyng <sup>5</sup> [ *in celebrating Gods praises, and the divine mysteries, among you* ; ] or by doctrine <sup>6</sup> [ *in a catechistical institution of your life, and manners* ].

7. And even things without life [ *artificially* ] giving sound, whether pipe or harpe, except they give a distinction in the <sup>d</sup> sounds, how shall it be known, what is piped or <sup>d</sup> Tunes. harped ?

8. For if the Trumpet [ *for example* ] give an uncertain sound, who shall prepare himself to the battel ?

9. So likewise you, except ye utter by the tongue <sup>e</sup> words easy to be understood [ *by your Auditors* ], how shall it be known what is spoken [ *by you* ? ] For ye shall speak [ *else unprofitably, and* ] into the Air.

10. There are, it may be, so many kinds of <sup>f</sup> voices [ *and f* Languages <sup>f</sup> ] in the world ; and none of them are without [ *their proper* ] signification ; [ *but this, only to those that know them* ].

11. Therefore, if I know not the meaning of the [ *particular* ] voice [ *or language* ; ] I shall be unto Him that speak-

<sup>1</sup> Things not ordinarily known, or conveyed. <sup>venly</sup> mysteries also, uttered in them.

<sup>2</sup> Amongst the afflictions of the Gospel.

<sup>3</sup> For thus Tongues also yield the benefit of prophecyng. The gift of tongues being not only strange languages ; but hea-

<sup>4</sup> See note on 1 Cor. 12. 8.

<sup>5</sup> See 1 Cor. 12. 10. 1 Cor. 14. 26. Psal. 12. 6.

<sup>6</sup> Rom. 12. 7. <sup>8</sup> Note on 1 Cor. 12. 8, 9.

<sup>g</sup> Tho he by the spirit.

<sup>a</sup> Edification.

<sup>b</sup> Eph. 1. 17.

<sup>c</sup> Chap. 11.

<sup>d</sup> 5. 14.

<sup>e</sup> 15, 16.

<sup>f</sup> 17.

<sup>e</sup> Intelligible speech. Significant.

<sup>f</sup> Languages.

eth [*only, as an unintelligent*] Barbarian: and [*again*] he, that speaketh, shall be [*as*] a Barbarian unto me.

b Great  
Spirits.

12. Even so ye, [*that ye may not be unintelligible and unprofitable,*] forasmuch as ye are zealous of spiritual gifts <sup>b</sup>, seek that ye may excel [*in them, alwayes,*] to the edifying of the Church.

a See ver.

14. 2

13. Wherefore let him, that speaketh in an *unknown* tongue, pray, that he may [*also have the gift, and ability to*] interpret <sup>a</sup> [*it.*]

14. For if [*endowed with this Gift of languages,*] I pray in an *unknown* tongue, [*this*] my [*extraordinary*] spirit <sup>1</sup> [*of tongues*] praith [*well indeed;*] but my understanding <sup>2</sup> is unfruitful <sup>3</sup> [*as to others; without interpreting what I pray.*]

c By the.

d Ver. 28.

15. What is it, then, [*here to be done?*] I will pray with <sup>e</sup> [*and in*] the spirit; and I will pray <sup>4</sup> <sup>e</sup> with the understanding also [*interpreting those dictates of the spirit.*] I will sing with the spirit; and I will sing <sup>4</sup> <sup>5</sup> with the understanding also; [*or else in the Church keep silence.* <sup>d</sup>]

e Vulgar  
person.

f See Deut.

27. 15.

Psal. 106.

48.

16. Else, when thou shalt [*in such unknown tongue*] blest, [*or sing praises to God,*] with the Spirit; how shall he, that occupieth the room <sup>6</sup> of the <sup>7</sup> unlearned <sup>7</sup> [*in his affection, and intention, with thee, and*] say Amen f at [*this*] thy giving of thanks? seeing he understandeth not what thou saiest.

17. For thou verily givest thanks well: but the other is not edified, [*nor advanced in his devotion thereby.*]

<sup>1</sup> See ver. 12. *Zealous of spirit*; ver. 2. speaketh mysteries with the spirit. See 1 Cor. 12. 1. 1 Jo. 4. 1. The Apostle speaks of these gifts of the spirit as of a superior faculty or power, or principle of action in a Christian above his Soul, or understanding. In which sense perhaps that distinction is made. 1 Thess. 5. 23. So he praises elsewhere, that they may be filled with the Spirit; grow in the Spirit, &c. and elsewhere mentions some sentiments and affections, in the spiritualized Soul, that pass knowledge; pass understanding. See Phil. 4. 7. Eph. 3. 19.

<sup>2</sup> Spirit and understanding opposed; not, that He, that praises thus with the spirit, understands nothing of what he then acts: for how then edifieth he Himself? See ver. 4, and 28: But that some had this Enthusiasm so strong; that they, in this rapture, could make no use of their understanding in an ordinary way; so as to interpret, explain, and communicate their inspirations to the intelligence of o-

thers: nor perhaps, (after the enthusiasms ceased) retain any perfect memory, or give any exact account of them. See ver. 13, 28. Others, again, had the same inspirations after a gentler manner; so, as not oversetting their natural faculties; but that they had the free use thereof to interpret, and explain, these divine conceptions. St. Paul prefers the latter, more useful; before the former, more admirable, and, for the time, more transporting:

<sup>3</sup> Not to Himself. See ver. 4, 28.

<sup>4</sup> The subject of these Enthusiasms, various: prayers: psalms: (ver. 15, 26.) Thanksgiving. (Ver. 17.) speaking mysteries, (ver. 2.) Such those Hymns, Luk.

1. 41, 67

<sup>5</sup> Singing then used in Churches. See Matt. 26. 30. Act. 16. 25.

<sup>6</sup> There were distinct places of the Ecclesiasticks (upon whom chiefly it seems were these Gifts bestowed) from the vulgar, in the Church; as in the Synagogues.

<sup>7</sup> Or, he that answereth for the people.

18. <sup>1</sup> I thank

18. I thank my God, I [ *have this gift my self to* ] I speak with tongues, more <sup>2</sup> than [ *any of* ] you all.

19. Yet [ *when I am* ] in the Church, I had rather speak five words <sup>a</sup> with my understanding [ *and my being intelligible,* ] that [ *so* ] <sup>b</sup> by my voice I might teach others also; <sup>b</sup> I may instruct. <sup>c</sup> I may instruct.

20. Brethren, be not children <sup>3</sup> [ *thus* ] <sup>c</sup> in understanding [ *and discretion* ]: howbeit <sup>d</sup> in malice [ *and wickedness* ] be ye [ *as harmless* ] children: but in understanding <sup>e</sup> be men, [ *and consider.* ] <sup>e</sup> Be ye perfect. <sup>f</sup> Of a ripe age. <sup>g</sup> 1st Cor. 13.

21. [ *For* ] in the [ *book of the* ] law <sup>4</sup> [ *to this purpose* ] it is written <sup>f</sup>: with *men* of other tongues, and other lips, will I speak unto this people: and yet, for all that [ *wonder,* ] will they not hear [ *and obey* ] me, saith the Lord.

22. Wherefore [ *strange* ] tongues [ *not understood* ] are [ *given chiefly,* ] for a [ *wonder, and* ] a sign; <sup>5</sup> [ *and this* ] not to them that believe; but to them, that believe not, [ *at first to astonish, and make admire, not to instruct, them:* ] But prophesying *serveth* not for them, that believe not, [ *to cause wonderment only;* ] but for them which believe [ *to advance their faith.* ]

23. If therefore the whole Church be come together into some place, and all [ *of you presently should* ] speak with [ *strange* ] tongues; and there come in those that are [ *ignorant and* ] <sup>g</sup> unlearned, or unbelievers; will they not say, [ *not knowing what any of you saith, nor you understanding one another,* ] that ye are mad?

24. But if all prophecy, and there come in one that believeth not, or one unlearned, He is <sup>h</sup> convinced [ *of his former errors, and faults,* ] of all [ *of you;* ] He is judged, [ *and discovered to himself,* ] of all.

25. And thus are the secrets of his heart made manifest, <sup>i</sup> [ *manifest to himself by the urgings of his conscience; and, by Him, to you, in his free confession of his former life; and, by you also to him, from the light of prophecy k;* ] and so falling down on his face [ *in all humility* ] he will worship God, <sup>l</sup> and report, [ *from these wonderful effects,* ] that God is in you of a truth.

1 That ye may not think I speak out of envy to any.

2 It seems, there were several degrees in these extraordinary gifts, to some a much higher measure of them than to another.

3 Perhaps alluding to our Saviors frequent advice. Matt. 18. 3. &c.

4 In the old Testament. See Jo. 15. 25.

5 So the effects of those, (Act. 2.) in the people, were rather their wonder and amazement, than their edification, or instruction, (see Act. 2. 6, 7, 12.) And perhaps the gift thereof was more for extraordinary raptures, than ordinary discourse. See 2 Cor. 10. 10. 1 Cor. 2. 3, 4.

26. How is it then, Brethren? [*Since,*] when ye come together, every one of you [*either*] hath [*a new inspired*] <sup>1</sup> Psalm; [*or*] hath a [*new*] doctrine; [*or*] hath a [*strange*] tongue; [*or*] hath a [*new*] revelation; [*or*] hath an interpretation [*of such tongues*]; let all things be done [*in the best way*] unto edifying, [*each one of others*.]

27. If any man speak in an unknown tongue, let it be [*done only*] by two [*such*]; or, at the most, by three [*for one meeting*]; and that [*orderly*] by course, [*not all together*]; and let [*some*] one interpret [*still, what they have spoken*.]

28. But if there [*happen to*] be no interpreter, let him, [*that speaks such tongues*], keep silence in the Church [*and* <sup>a</sup> *Verf. 24.* *Congregation*]; and let him speak [*mentally*] to Himself, <sup>a</sup> and to God.

29. [*So likewise*] let the Prophets speak [*only*] two, or three, [*at a time*]; and let the other [*Prophets hear, and* <sup>2</sup> *judg*] [*of what they say*].

30. [*And*] if, [*whilst one is speaking*], any thing [*happen to*] be revealed to another, that listeth by; let the first [*not ingross all the discourse, but*] hold his peace, [*and give way to the other*.]

<sup>b</sup> See Rom. 12. 7, 8. <sup>c</sup> Exhorted. <sup>d</sup> God of disturbance. Tumult. Unquietness. <sup>e</sup> 1 Cor. 11. 16. <sup>f</sup> 1 Tim. 2. 11, 12. <sup>g</sup> Verf. 35. <sup>h</sup> Let them be subject. <sup>i</sup> 1 Cor. 11. 3. Eph. 5. 22, 23. Col. 3. 18. <sup>1</sup> Pet. 3. 1. <sup>k</sup> Gen. 3. 16. 31. For ye may all prophecy [*orderly*] one by one, that [*so by your mutual conferences*] all may <sup>b</sup> learn, and all may be [*exhorted, and*] <sup>c</sup> comforted.

32. And the Spirits of the Prophets are subject to [*be judged, stinted, and regulated, both* <sup>2</sup> *by*] the [*other*] prophets, [*that hear; and by the Prophets themselves that have them*.]

33. For God [*the donor of such gifts*] is not [*the Author*] of [*diffention, and*] confusion, but of peace; as [*we see such things orderly done*] <sup>e</sup> in all [*other*] Churches of the Saints.

34. [*This for the men. But*] <sup>3</sup> let your women [*altogether*] keep silence in the Churches, [*and publick assemblies*]; for it is not <sup>4</sup> permitted unto them to speak [*there, either in teaching f, or questioning: g*]. But <sup>h</sup> they are commanded to be under <sup>i</sup> obedience [*and submission*]; as also saith the law [*of old*.] <sup>k</sup>

35. And if they will learn any thing [*they doubt of*], let them [*repair to*], and ask their husbands at home: For it is a

<sup>1</sup> Such as those, Luk. 1. 46. and 68. <sup>1</sup> Sam. 2. 1.

<sup>2</sup> Judg of their doctrine, of their spirit, by the word of God, and by the gift of discerning spirits. See verf. 37. 1 Cor. 12. 10. 1 Joh. 4. 1. There being some false spirits, and likewise a possibility of making additions or further explanations, from their

own private judgments, to the revelation received by them from the true Spirit.

<sup>3</sup> Their women, likely, practising contrary. See verf. 36.

<sup>4</sup> Permitted by us, and the custome of the Christian Churches; see verf. 36. being an undecent thing, verf. 35.

shame for women, [ *and misbecoming their duty, and modesty,* ]  
to speak [ *publickly* ] in the Church.

36. [ *And in these things I, your Apostle, require your obedience and conformity to other Churches.* ] What, came the word of God, [ *or of the Gospel, first* ] out from you? Or came it only unto you? [ *that you should practice in such things contrary to the directions of me your Apostle, or the example of ancient Churches in Christ?* ]

37. If any man [ *amongst you pretend, or* ] think himself to be a Prophet, or Spiritual, [ *and gifted, if he be truly so,* <sup>a</sup> ] let him acknowledge, that the things, I write unto you, are the <sup>b</sup> commandments of the Lord, [ *and from divine inspiration, and submit unto them.* ]

38. But if any man [ *will* ] be ignorant, [ *and doubting still in these matters,* ] let him be ignorant [ *at his own peril, since he is sufficiently informed.* ]

39. Wherefore, Brethren, [ *to conclude:* ] Covet [ *ye rather* ] to prophecy; and [ *yet* ] forbid not [ *any* ] to speak with tongues.

40. [ *And, in both these,* ] let all things be done decently, and <sup>c</sup> in [ *due* ] order, [ *and <sup>d</sup> according to appointment.* ]

<sup>a</sup> 2 Cor. 10.

<sup>7.</sup> 1 Jo. 4.

<sup>6.</sup>

<sup>b</sup> See 1 Cor.

<sup>7.</sup> 26, 40,

<sup>25.</sup> note 5.

<sup>c</sup> Accord-

ing to ap-

pointment;

<sup>d</sup> 1 Cor.

<sup>11.</sup> 34.

<sup>a</sup> See v. 12.

<sup>b</sup> Have

flood.

<sup>c</sup> Escaped.

<sup>d</sup> Hold fast.

<sup>e</sup> After

what man-

ner. By

what

speech.

<sup>f</sup> Rashly.

<sup>g</sup> Gal. 3. 4.

<sup>h</sup> 1 Cor. 11.

23.

<sup>i</sup> Among

the princi-

pal things.

<sup>k</sup> Gal. 1. 12.

<sup>l</sup> Psal. 22.

16, 17. Esai.

53. 5. 10.

Dan. 9. 26.

Luk. 24. 25.

1 Pet. 1. 11.

<sup>m</sup> Psal. 16.

10. Esai.

53. 10.

## CHAP. XV.

1. **M**OREOVER, Brethren, [*As to that great ke-  
resie of some amongst you holding no resurrection of the  
Dead:* <sup>a</sup>] <sup>1</sup> I [*now again*] declare unto you the  
Gospel, which I [*have*] preached unto you [*formerly*],  
which also ye have received [*and assented to*], and [*I hope*]  
wherein [*still*] ye <sup>b</sup> stand.

2. By which also ye are <sup>c</sup> saved; if ye [*observe and*] <sup>d</sup>  
keep in memory, <sup>e</sup> what I preached unto you, [*as I deli-  
vered it*]; unless ye have [*all this while*] believed, [*and  
practised your Christianity*], <sup>f</sup> in vain. <sup>g</sup>

3. For I delivered unto you, <sup>b</sup> <sup>i</sup> first of all, that which I  
also received <sup>k</sup>: How that Christ died for our sins accord-  
ing to the [*frequent*] scriptures [*of the Prophets, that fore-  
told it*]. <sup>l</sup>

4. And, that he was [*also*] buried: and that he rose a-  
gain <sup>2</sup> the third day, according to the [*same*] scriptures. <sup>m</sup>

1 Some of the Corinthians denied the Resurrection of the Dead, ver. 12. thinking such thing impossible, ver. 35. Some such also it seems there were, afterward, at Ephesus, apostatiz'd Converts, Hymeneus, Philetus, Alexander the Coppersmith, spoken of, Act. 19. 33. and 2 Tim. 4. 14. whom the Apostle excommunicated, and delivered over to Satan; and complains, that their doctrine spread as a canker, and overthrew the faith of others. (See 1 Tim. 1. 20. 2 Tim. 2. 17, 18.) who held it seems, that the Resurrection, all that was to be, was passed already; taking it only in some Metaphorical sense; as, for the Resurrection from sin to righteousness, and a renovation of manners, under the Gospel; Abstraction from things of this world, and being spiritually minded, (See Col. 3. 1.) and holding virtue and piety its own sufficient recompence, and reward; which also the Philosophers much pleaded. But it seems that the same persons denied any immortality of the Soul also, happy, or unhappy; (as also the Sadduces did, admitting the Pentateuch, but denying the Prophets; and in the Pentateuch, interpreting the Angels mentioned there to signify only divine Inspirations.) Denied the Souls immortality, I say, 1. Because the Apostle often presseth dissolution of manners, &c.

as a consequent of their tenet. [See i Cor. 15. 32. Let us eat and drink &c. and ver. 33. his saying, that their evil communication corrupted good manners; and exhorting the Corinthians to awake to righteousness: ver. 34. and 2 Tim. 2. 19. warning those, who name the name of Christ, or those who own his name, to depart from iniquity; because the Foundation of God, and of the Christian faith, standeth sure; and he will certainly know, and reward his, at the last day.] 2ly Because the Apostle argues, Christians, if having hope only in this life, to be, by reason of their present sufferings, of all men the most miserable, &c. See 1 Cor. 15. 18, 19, and 29, 30. But neither of these follow, if the immortality of the Soul at least be capable of, and shall hereafter receive, condign rewards or punishments. The spreading also of it shews it a very carnal doctrine: and the Apostle's so punctually numbering up the witnesses of our Lords Resurrection intimates, that these persons were willing at least to have made also some doubt.

2 For the 3d day, see Hof. 6. 3. and Jonah. 1. 17. and Gen. 22. 4. On the 3d day Isaac freed from his [*intended*] slaughter on the Altar.

5. And



5. And that He was [after it] seen of Cephas; <sup>a</sup> then of the whole [society of the] twelve [1 Apostles <sup>b</sup> on the day of his Resurrection, and on the 8th day after it.] <sup>a</sup> Luk. 24. 34. <sup>b</sup> Luk. 24. 36. Jo. 20. 19.

6. After that he was seen of above five hundred brethren at once [in Galilee;] <sup>2</sup> of whom the greater part remain unto this present, but some are fallen asleep.

7. After that he was seen of James; <sup>2 3</sup> then [again] of all the Apostles <sup>4 5</sup> [at his Ascension,]

8. And last of all, [after his ascension,] He was seen of me <sup>c</sup> also, as of [an abortive, and] <sup>d</sup> one born out of due time <sup>e</sup> <sup>c</sup> Act. 9. 3. <sup>d</sup> 1 Cor. 9. 1. <sup>e</sup> An abortive.

9. For I am the least <sup>e</sup> [and last] of [all] the Apostles, that am not meet to be called an Apostle, because I [so] persecuted <sup>f</sup> the Church of God. <sup>f</sup> Eph. 3. 8. <sup>g</sup> Gal. 1. 13. <sup>h</sup> 1 Tim. 1. 13.

10. But by the <sup>g</sup> grace of God [notwithstanding,] I am what [now] I am; and his Grace, which was bestowed upon me, was not in vain, [or unfruitful in me:] But I [have] labored more abundantly [for the large extent of my labors] then they, [any of them] All <sup>b</sup>: yet not I [of myself,] but <sup>i</sup> the Grace <sup>k</sup> of God, which was with me [both to inable, and prosper, my labor.] <sup>g</sup> Favor. <sup>h</sup> 2 Cor. 11. 5. 23. <sup>i</sup> The grace of God with me. <sup>k</sup> Eph. 3. 7. 8. Mar. 10. 20. 2 Cor. 3. 5. Phil. 2. 13.

11. Therefore whether it were I, or they, [who were the chief promulgators of the gospel,] to we [both unanimously] preached, and so ye [firmly] believed.

12. Now if Christ be [thus surely] preached, that he rose from the dead, how say some among you, that there is no resurrection [of men] of the Dead?

13. But if there [can] be <sup>6</sup> no resurrection of the dead, then is Christ not risen. <sup>l</sup> See note vers. 1.

14. But if Christ be not risen, then is our preaching vain; and your faith, [in all other things taught or believed,] is also vain.

15. Yea, and we are found false witnesses of [matters concerning] God [himself:] because we have testified of God, that He raised up Christ; whom he raised not up, if so be that the dead rise not [at all.]

16. For if the dead rise not, then <sup>a</sup> is not Christ, [who <sup>a</sup> Then neither hath Christ bin raised.] <sup>a</sup> was dead, yet] raised.

17. And if Christ be not raised, [but detained a prisoner]

1 Other Greek Copies *ἐνδεχο.*

2 These 2 apparitions are not mentioned elsewhere. The first, probably, the great manifestation in Galilee foretold, and pre-appointed, Mat. 26. 32. -28. 7.

3 Probably him that is called the Lords brother. Act. 12. 17. -15. 13. Gal. 1. 19.

4 At his ascension, see Act. 1. 4, 12. Luk. 24. 50. Or that, Jo. 20. 25.

5 Apostles here including more than the twelve vers. 5.

6 Or, if there shall be none of other men, then not of Him; because the raising also of others, that are his, is an inseparable effect and virtue of his resurrection: therefore none or all. See Jo. 11. 25. 1 Thes. 4. 14. 1 Pet. 1. 3. Jo. 14. 19. Rom. 4. 29. 2 Cor. 5. 15.

*still in the grave,*] your faith [*of redemption and deliverance by Him*] is vain; ye [*destitute of a Mediator*] are yet in your sins, *b* [*unpardoned; and slaves to Death, unconquered.*]

b Rom. 4.  
25. A&T. 5.  
31.

18. Then they also, which are slain asleep in [*this faith of*] Christ, [*and much have suffered for Him*], are [*also utterly*] perished. <sup>1</sup>

c Have  
hoped.]

19 [*For*] if [*for the advantages*] in this life only we <sup>c</sup> have hope in Christ; we [*so persecuted continually for his name*] are of all men most miserable.

d A&T. 26.  
23. Col. 1.  
18. Rev.  
1. 5.

20. But now [*Blessed be God*] Christ is risen from the dead; and become the <sup>d</sup> first-fruits <sup>2</sup> of them that slept [*in God* <sup>e</sup>; *whom also the whole harvest in due time shall follow, in the like resurrection.*]

e 1 Thess.  
4. 14.  
f Seeing.  
g Rom. 5.  
14, 15, 17.

21. For [*so to God it seemed meet, that*] <sup>f</sup> since by man <sup>g</sup> came death [*into the world,*] by man came also the resurrection of the dead.

h 2 Pet. 1. 4.  
i Jo. 11. 25.

22. For as in [*the man*] Adam all [*partakers of his nature*] dy; even so in [*the man*] Christ shall all <sup>3</sup> [*partakers of his nature* <sup>b</sup> and <sup>c</sup> spirit] be made alive [*again.* <sup>i</sup>] <sup>4</sup>

k 1 Thess. 4.  
15, 16, 17.

23. But every man in his own order, [*not all at once;*] [*First*] Christ, the first fruits; afterwards, they that are Christs at his [*second*] coming. <sup>k</sup>

1 Both in body and soul. For, if Christ be not raised, sin, remaining unpardoned, renders both miserable. The parts of one whole (as sinning, or justified) being destined to happiness or misery, both equally. And, a temporal death being inflicted on the body, as well as a spiritual on the Soul only for sin, therefore, upon sin remitted, the bodies punishment must be removed, if the souls be: since both, or none, are redeemed. An happy immortality of the Soul and non-resurrection of the Body are inconsistent. (See Mat. 22. 32.) and the soul owes its happy immortality, as much to Christs rising again, as the Body doth its Revivification. And those who denied the bodies resurrection denied also the souls immortality; as the Sadduces. A&T. 23. 8. and the Apostles arguments here seem framed against these Corinthians, as denying both these. See note (1.) vers. 1.

2 First in order; 2ly the earnest of the same thing to be performed to the rest of his members by the same Spirit residing in,

and raising, them both. (See Rom. 8. 11.) Allusion is made here to Lev. 19. 24. Deut. 26. 2. All the harvest was consecrated and sanctified by the first fruits offered. (See Rom. 11. 16.)

3 None raised, i. e. to glory and to the similitude of the resurrection of the 2d Adam, but only his children; and this by the power of the same quickning Spirit of God in them both. Now of this resurrection to glory only, the Apostle speaketh here, as also, 1 Thess. 4. The wicked also shall have a resurrection, but not to eternal life, but death: nor to any spirituality, but to all manner of molestful passibility, infirmity, purefaction, and corruption; save only that implying a second dissolution of their being: not in glory, but in vileness and deformity; not by Christ, as the 2d Adam their father, but as their Judge; not by, the participation of his Spirit, but the power of his justice.

4 And as like resurrection, so shall have the like ascension also, and be carried up in the Cloudes. (See 1 Thess. 4. 17.)

24. [ *And* ] then, [ *Death being vanquished and the resurrection accomplished,* ] cometh the end [ *of this world, and of our Saviors present government thereof:* ] when, [ *having finished the work of our Salvation,* ] he shall have delivered up the Kingdom, <sup>1</sup> [ *he, as his Fathers substitute, now administret* ] to God and the Father; when he shall [ *first* ] have <sup>a</sup> put down all [ *adverse* ] rule, and all [ *opposite* ] authority, and power.

25. For he, [ *the man Christ Jesus,* ] must [ *continue this his* ] reign [ *under God* ; ] <sup>b</sup> till [ *according to the Psalmist* ; <sup>c</sup> ] He hath put all enemies under his feet.

26. [ *And one, and* ] the last, enemy *that* <sup>d</sup> shall be destroyed [ *by Him* ] is death ; <sup>e</sup> [ *which shall be done in the resurrection of his Servants from it, who are as yet detained prisoners by it.* ]

27. For He, [ *namely the Father,* ] hath put all things under his feet [ *saith the Prophet.* <sup>f</sup> ] But when he [ *thus* ] saith ; All things are put under Him, It is manifest, that he is accepted [ *from any subjection, or quitting his throne,* ] who did put all things [ *thus* ] under Him, [ *only as his Lieutenant.* ]

28. And [ *therefore, (as before I said)* ], when all things shall be [ *at last* ] subdued unto Him, then shall [ *this* ] the Son also himself, [ *giving up this Vicarial and Temporary power, together with the rest of his Redeemed,* ] be [ *come a* ] Subject <sup>g</sup> unto Him, that put all things under Him : that [ *thereafter* ] God [ *in the Blessed Trinity* ] may be [ *Himself* ] immediately All in All ; [ *Communicating himself in all fulness to all his Saints, and admitting them to an Union with the Deity without further intermixture, and intercession, of a Mediator.* ] And All in All without any further opposition or contradiction of any thing that offends <sup>h</sup> within his Kingdom. ]

29. [ *Such things shall be after the resurrection.* ] Which resurrection seems to be granted also by the practice of some amongst you. ] <sup>i</sup> Else what [ *matter to purpose* ] shall they do, which are baptized for the dead, <sup>2</sup> [ *that converted to Christianity,* ]

<sup>a</sup> Take away or bring to nought.  
<sup>b</sup> So long until he put.  
<sup>c</sup> Psal. 110.  
<sup>d</sup> 1. Act. 2.  
<sup>e</sup> 34. Heb. 1.  
<sup>f</sup> 13. - 10. 13.  
<sup>g</sup> Is destroyed.  
<sup>h</sup> Rev. 20. 14.  
<sup>i</sup> Psal. 8. 7. Heb. 2. 8.

<sup>g</sup> 1 Cor. 3. 23. - 11. 3.

<sup>h</sup> Matt. 13. 41.

<sup>i</sup> For.

<sup>1</sup> Christs kindom hath no end, Luk. 1. 33. Only, then, shall be a transition thereof from the present exterior administration of it, by the service, of Christ (as man) and of the Angels, and of men, Christs substitutes; and by the operation of second causes, &c. to a far greater perfection, (after all opposition removed,) by the more immediate rule, and Energy of the Blessed Trinity ; His Saints being now more closely united, and, if I may so say, annihilated

into his Greatness. ( See Jo. 17. 5. ) Such, as we may conceive his dominion to have bin, when as yet the world was not.

<sup>2</sup> Baptized, for some catechumens, that died before baptism, out of an opinion of the necessity of baptism ( so Grotius. ) as likewise ( saith Diodat ) that such deceased might be enrolled, and commemorated, and a happy resurrection praied for them, together with other faithful deceased.

*a* Also. *and desiring Baptism, chance to dy before it ;* ] If the dead rise not at all, why are they *a* then baptized for the dead ; [*since such must grant, it nothing besteads them.*]  
*b* Do we run hazards.  
*c* Our.  
*d* 1 Thess. hour, *1* [*if no reward after it?* ]  
*e* 19.  
*f* Rom. 8. *31.* I protest by *e* your rejoicing *d* which I [*also* ] have [*with you in the middle of these sufferings,* ] in Christ Jesus our Lord, I [*run the hazard to* ] die *e* daily.  
*g* 10, 11.  
*h* 119.  
*i* 109.  
*f* According to man. To speak after the manner of men.

*1* See ver. 18. note 1

*2* This Epistle seems to be writ from Ephesus or some other place in Asia not far remote from it: and that, before the tumult of Demetrius ( mentioned Act. 19. 23. ) See for this, 1 Cor. 16. 8, 9. compare Act. 20. 1. - 19. 30. So that this his fighting with beasts there was before the said Tumult. As for S. Luke's omitting it in the history, it is no more, then must be confessed of many other signal sufferings of S. Paul; mentioned by Himself, 2 Cor. 11. 23, 24, 25. Yet is nothing said of many of them by S. Luke in the Acts: of his 8. times being scourged only one mentioned, Act. 16. 23. of his often deaths only one mentioned. Act. 14. 19, of his shipwracks ( those preceding the writing the 2d Epistle to Corinth ) none mentioned. And the reason may well be, because ( as Baronius observes ) S. Luke reports not things so particularly, save when himself was present. Baron. An. Christ. 58. S. Lucas ea, quibus prelosum non fuit, adeo summam recenset, ut tribus fere verbis res gestas plurimum & annorum perstringat. Of which see an example in Act. 20. 1, 2, 3. &c. Now tho we find Luke accompanying S. Paul before this his preaching in Ephesus, Act. 16. 10. Yet he seems to have bin left by the Apostle in Macedonia: See Act. 17. 1. compare 16. 10. and 20. 5. ( afterwards sent by him out of Macedonia to Corinth. 2 Cor. 8. 18, 19. ) but not to have returned to his attendance on S. Paul, till Act. 20. 5. after S. Paul had left Ephesus, and Macedonia; where He writ the 2d Epistle to the Corinthians not long after the writing of the first. These sufferings therefore were in Lukes absence from the Apostle. And this fighting with the beasts seems the rather mentioned, because a thing but newly

done; and he seems more to enlarge upon the same thing in 2 Cor. 4. 7, &c. and 2 Cor. 1. 8, 9. where he mentions sufferings in Asia ( whereas the Acts mentions none in particular save that of Demetrius; ) and such sufferings, wherein he, was pressed above strength; despaired of life: had the sentence of death: was at last delivered from so great a death: ( it seems, not any ordinary way of dying: ) all which very well suit with this being exposed in the Theater to those furious beasts: ( A relation of which from some former Historians See in Nicephorus, l. 2. c. 25. ) Or, perhaps, with his being, *κατὰ τὸν νόμον τοῦ θεοῦ*, i. e. in the purpose of men, the Magistrates, sentenced and condemned to this death, tho delivered and rescued from the execution of this sentence by the Divine providence in some manner, not declared here. S. Pauls being a Citizen of Rome and pleading it here perhaps might free from such a vile punishment. See this *κατὰ τὸν νόμον τοῦ θεοῦ* frequently used by the Apostle also to qualify his speech, [ as a man would say. ] Rom. 3. 5. - 6. 19. 1 Cor. 9. 8. And this rather favors his encountering with men at Ephesus, fierce as wild beasts, &c. ( as also he saith, 2 Tim. 4. 17. That he was delivered out of the mouth of the Lion. ) And, then, most probably this may relate to that furious tumult raised there on a sudden by Demetrius and the Silver-Smiths, Act. 19. both against the Christians and Jews, who were equally adversaries to the worship of Diana. But then, since S. Paul staid some time at Ephesus after the writing of this Epistle, c. 16. 8. we must imagine his departure thence mentioned, Act. 20. 1. not to have bin immediately after the uproar ceased.

me, if the dead rise not? [ *Then, as some of you say,* ] <sup>a</sup> Let us eat and drink, [ *and take our pleasure,* ] for to morrow we die, [ *and there is an utter end of us.* ] <sup>a</sup> *Egai. 22. 13. - 56. 12.*

33. Be not deceived [ *by such persons discourse.* ] These evil communications corrupt good manners. <sup>1</sup>

34. <sup>b</sup> Awake <sup>c</sup> to righteousness, and sin not, [ *seduced by such wicked doctrines, to a disbelief of any future punishments or rewards.* ] For [ *there are* ] some [ *amongst you, who* ] have not the knowledge <sup>d</sup> [ *and fear* ] of God. I speak this <sup>e</sup> to [ *cause* ] your shame, <sup>f</sup> [ *either who are such, or who tolerate such amongst you.* ] <sup>b</sup> *Rom. 13. 11. Eph. 5. 24. c Truly. d Tir. 1. 16. e Sam. 2. 12. f Hos. 4. 6.*

35. But some man will say; How are the [ *faithful, when* ] dead [ *and consumed,* ] raised up [ *again?* ] and with <sup>g</sup> what [ *kind of* ] body do they come? <sup>e</sup> That you may be ashamed. <sup>f</sup> *1 Cor. 6. 5. g What kind of.*

36. Thou fool; <sup>2</sup> That, which Thou [ *yearly* ] sowest, [ *and castest into the ground,* ] is not quickened [ *again,* ] except it dy, <sup>b</sup> [ *and be rotted first.* ] <sup>b</sup> *Jo. 12. 24.*

37. And [ *again* ] that which thou sowest, thou sowest not that body, that shall be, [ *and which afterward comes from it clothed and enriched with many new parts and ornaments;* ] but [ *the naked and* ] bare grain; it may chance of wheat, or of some other grain.

38. But God giveth it <sup>a</sup> [ *diversly fashioned* ] body, [ *from what it was sown,* ] as it hath pleased him; and to every seed his own [ *several kind of* ] body; [ *and these, in their perfection, much differing from one another.* ]

39. [ *As also amongst animals,* ] all flesh [ *of them* ] is not the same [ *manner of* ] flesh; but, [ *as God hath pleased,* ] there is one kind of flesh of men; another flesh of beasts; another of fishes; and another of birds.

40. There are <sup>i</sup> also [ *both* ] celestial bodies, and bodies terrestrial: But the glory of the celestial is one [ *much compleater;* ] and the glory of the terrestrial is another, [ *much inferior.* ] <sup>i</sup> *Both.*

41. [ *Amongst the celestial bodies also,* ] there is one glory of the Sun; [ *and* ] another of the Moon; and another glory of the Stars: For one star differeth [ *much* ] from another star in glory.

42. So also is the Resurrection of <sup>2</sup> the dead: [ *A much differently-qualified body raised from what is interred: as also much differing the glory of one, (then,) from the glory of an-*

<sup>1</sup> A verse in Menander.

<sup>2</sup> The Apostle speaks here of the Resur-

rection in order only to that of the Saints, not of the wicked.

*other* : ] It is sown [ *here* ] in corruption, it is raised in ' incorruption, [ *and impassibility*. ]

34. It is sown in dishonor [ *and shame*; ] It is raised in glory, <sup>2</sup> [ *splendor, and Majesty*. ] It is sown in weakness it is raised in power, [ *strength, and agility*. ]

<sup>a</sup> An animal body.

<sup>b</sup> Gen. 2. 7.

<sup>c</sup> Rom. 5. 14. &c.

44. It is sown <sup>a</sup> a natural body; it is raised a spiritual <sup>3</sup> body. [ *For* ] there is a natural body, and there is a spiritual body.

45. For so it is written. <sup>b</sup> The first man Adam was made a living Soul [ *the conveigher of an animal life to his posterity* : ] the last Adam <sup>c</sup> was made a quickning Spirit, [ *the Author*

<sup>1</sup> Not only freed from any future dissolution of Nature, but from all passibility from any contrary, which may infer any molestation, grief, or pain; an Incorruption the wicked are not raised to, but are liable still to all passibility, infirmity, putrefaction, &c. ( excepting only what implies a dissolution of their being; ) or liable at least to such misery as much transcends them.

<sup>p-2</sup> Glory, i. e. splendor, clarity; as before, vers. 41. One glory of the Sun, another of the Moon: according to that which appeared in our Lord: not in his shewing himself to his Disciples after his resurrection; for then it was necessary for his more familiar conversing with them, and shewing himself to have the same Body wherein he suffered, so to lay aside this Glory: but in his Transfiguration, Matt. 17. in which he represented the Glory of this state, his face shining like the Sun. Matt. 17. 2. and in his Apparition, again, to St. Stephen standing before the Council, and to St. Paul in his way to Damascus. Act. 9. A resemblance of which Splendor was also seen in the face of Moses when he descended from Gods presence, Exod. 34. 30. and of St. Stephen, in beholding our Lord in Glory. Act. 6. 15. compare 7. 55. See this Glory and clarity of our Lord, and his Saints mentioned, Phil. 3. 21. 2 Cor. 3. 18. 1 Jo. 3. 2. below, vers. 49. Matt. 13. 43. Where our Lord saith; that, as the wicked shall be cast into a Furnace of Fire, so the Righteous shall shine as the Sun in the kingdom of their Father. See Dan. 12. 3.

<sup>3</sup> Made such by the supernatural vertue of the Holy Spirit, communicated by Christ to all his members. See Gal. 6. 8. Jo. 6. 51. Rom. 8. 11. Jo. 4. 14. compare 7. 39. By which spirit the body shall be advanced, in many things to participate the perfections, that are in spirits: tho not to be sup-

posed to be changed into the nature of a spirit, or of such Bodies as are tenuous and perspicuous; but to remain still solid, and palpable, ( as consisting of flesh and bones still, ) as also our Lords glorified Body was. Yet, in resemblance of spirits, subject no more to any alteration: and its present qualities changed, not needing any sustenance, rest, or sleep, any more than a spirit doth. See 1 Cor. 6. 13. and below, vers. 50. Freed from all ponderosity, moving any way, upward, downward, with an equal propension, and facility; Again, passing thro all mediums of whatever Bodies without resistance, or restraint, or retardation, and with all celerity, the soul desireth; and hence suddainly any where appearing and disappearing. An example of which things was seen in our Lords Body after his resurrection; which ascended into heaven, carried up by the power of his own Holy Spirit, without any external aid, or assistance: Being, when at some distance from the disciples, received into a cloud, Act. 1. 9. ( Such a cloud also seen in the Transfiguration, when Moses and Elias disappeared. ) Which Body of our Lord also entered to the Disciples, when the doores shut; appeared, and disappeared, at pleasure. Some resemblances of such state of the Body in the next life have bin seen here, in Moses, Elias, and our Lords, fasting from food for six weeks time: In our Lords being carried by the power of the spirit into the Wilderness, Matt. 4. and S. Philip the Deacon his being rapt by the spirit, and suddainly removed to Azotus, 40 Miles distant from Gaza: and the Church-story is frequent in relating the Bodies of some Saints to have bin, as it were by force, elevated from the Ground, when they endeavoring against it, in some strong Extasies.

and Fountain of a Spiritual life by the seed of the Holy Spirit, that is in all his children; conſerring the like incorruption, and immortality, on them at the time appointed, as himſelf hath already attained in his paſt reſurrection.]

46. Howbeit, that was not firſt [made] which is ſpiritual: but that which is natural; and afterward, that which is ſpiritual.

47. [For] the Firſt man, [from whom we derive our preſent condition], was of the earth, [and ſo] earthy [and] corruptible; and the ſecond man, [that is the Fountain of our ſpiritual being,] is the Lord; [in that nature, wherein he is our ſpiritual parent], deſcending from heaven, [and] ſo heavenly and immortal.]

48. [Now] as is the earthy, ſuch are they that are earthy, [being deſcended from Him:] and [again,] as [now] is the heavenly, ſuch are they [to be likewise] that are heavenly, [the partakers of his lineage, and deſcent.]

49. And as we have [now firſt] born the image of the earthy, [in corruption, and diſhonor; ſo] we, [as many as are his children,] ſhall [hereafter] bear alſo the image of the heavenly, [in incorruption, and glory.]

50. Now this I ſay, Brethren, that [theſe groſs and earthy ſubſtances of] fleſh and blood, [ſ as they are, and unaltered in their Qualities,] cannot inherit, [or enter into,] the Kingdom of God [in heaven]; neither doth [ſuch] corruption inherit incorruption.

51. Behold & I ſhew you a myſtery [and a ſecret]; we ſhall not [at that day] all ſleep [indeed, or dy by the uſual diſſolution of nature:] but we ſhall all be changed [from what we were; even thoſe alſo, whom that day finds alive.]

52. [All] in a moment [and] in the twinkling of an eye, at [the ſummons of] the laſt trumpet: (for the Trumpet ſhall ſound; and the [already] dead ſhall be raiſed incorruptible; and we [that are living then] ſhall [alſo] be changed [into the like.]

53. For this corruptible muſt [then, univerſally] put on incorruption; and this mortal muſt put on immortality.

54. So when this corruptible ſhall have [once] put on [this] incorruption, and this mortal ſhall have put on [ſuch] immortality; then ſhall be brought to paſs the ſaying that is [long ſince] written. [That] Death, [which ſwallowed up all formerly,] is [now] ſwallowed up [it ſelf] in victory [for ever.]

55. O Death, where is thy ſting [then]? O Grave, where [then] is thy victory?

56. [ *Behold, all* ] the sting of death, [ *by which it can wound us,* ] is sin: And [ *again* ] the strength of sin, [ *by which we are rendered subject to it,* ] is the law. <sup>τ</sup>
57. But thanks be to God, who [ *at last* ] giveth us the victory [ *over all these,* ] thro [ *the power of* ] our Lord Jesus Christ. <sup>a</sup>
58. Therefore, my beloved Brethren, be ye steadfast, unmovable [ *in this faith, and also* ] alwaies abounding in the work [ *and service* ] of the Lord <sup>b</sup>; for as much as you [ *may hereby* ] know, that [ *such* ] your labor is not in vain in the Lord; [ *but shall receive an excellent Reward.* ]

ε A&A. 11.  
28, 29. - 24.  
17. Rom.

15. 26. 2  
Cor. 8. 4.  
- 9. 1, 2, 12.  
Gal. 2. 10.

d A&A. 16. 6.  
ε A&A. 20. 7.

Rev. 1. 10.  
f Exod. 23.

15. Deut.  
16. 16.

g Treasur-  
ing up.

b Whatso-  
ever he

gains.  
i 2 Cor. 8.

16. 19.  
k Gift.

l A&A. 19. 21.  
2 Cor. 1.

15. 16.  
m See A&A.  
20. 2, 3.

## C H A P. XVI.

I. NOW concerning the collection for the [ *poor* ] Saints [ *in Judea,* ] <sup>c</sup> as I have given order to the Churches in Galatia <sup>d</sup>, even so do ye.

2. [ *At your publick assembly,* ] upon the first day of the week, <sup>e</sup> let every one of you lay by Himf [ *something* ] <sup>f</sup> in store [ *for the collection,* ] <sup>g</sup> as God hath prospered him, that there [ *need to* ] be no gatherings when I come.

3. And <sup>i</sup> when I come, whomsoever you shall approve by your letters, them will I send to bring your <sup>k</sup> liberality unto Jerusalem.

4. And if it be [ *thought* ] meer, that I go also, they shall go with me [ *to see all justly distributed.* ]

5. Now I will come unto you <sup>2</sup>, when I shall have passed thro Macedonia <sup>l</sup>: for I [ *intend to* ] pass thro Macedonia.

6. And it may be, that I will abide, [ *for some time,* ] yea and winter, with you. <sup>m</sup> That [ *afterward* ] ye may

1 See our Saviors Apparitions, and the Christian assemblies on that day; (being the day of our Saviors Resurrection, and therefore, under the Gospel, more specially instituted and dedicated to Gods more solemn worship.) Jo. 20. 19, 28. A&A. 20. 7. Rev. 1. 10.

2 It is probably gathered, (See Preface) that S. Paul writ this Epistle when he was at Ephesus, after Apollo had bin at Corinth. A&A. 19. 1. 1 Cor. 3. 6. or at some place near it, in Asia; not long before his journey into Macedonia; whither he went as he purposed: But made not this journey

to Corinth at the time intended. (See 2 Cor 1. 15. 16. and the reason of his deferring it, 2 Cor. 1. 23.) Howbeit he went thither before his journey into Judea, because the Epistle to the Romans appears to be written by Him from Corinth after this time. See preface to the Rom. 2 Cor. 12. 14. - 13. 1.

3 S. Paul went, afterward, with the Alms to Jerusalem: where he endeavored to be at Pentecost, A&A. 20. 16. and came to Philippi at Easter, A&A. 20. 6. therefore the time he staid in Greece (which was 3 months A&A. 2. 3.) were winter months.

[ *as for*



[*afford me the courtesy to*] bring me on my journey <sup>1</sup> whither-soever I go. <sup>2</sup>

7. For I will not see you now by the way, <sup>3</sup> [*when I cannot stay*]; but I trust [*hereafter*] to tarry a while with you, if the Lord permit. <sup>4</sup>

8. But I will tarry [*still*] at Ephesus until Pentecost.

9. For a great dore <sup>b</sup> and effectual is [*here*] opened unto me [*for introducing the Gospel*] <sup>c</sup>; and [*besides*] there are many adversaries, [*who must be opposed*].

10. Now [*meanwhile*], <sup>4</sup> if Timotheus come [*to you*], <sup>d</sup> see that he may be with you <sup>e</sup> without [*any*] fear, [*danger, or disturbance, from the factions*]; for he worketh the work of the Lord, <sup>f</sup> as I also do.

11. Let no man therefore despise him [*or his doctrine, because of his youth*]; <sup>g</sup> but [*when he shall leave you*] conduct [*ye*] him forth in peace, that he may come unto me: for I look for Him [*together*] with the brethren, [*that accompanied Him*].

12. As touching our brother Apollos, <sup>h</sup> I greatly desired Him to have come unto you with the Brethren; but his will was not at all to come [*unto you*] at this time [*being letted with business*]; but he will come, when he shall have [*a more*] convenient time.

13. Watch ye [*that ye be no way seduced*]; stand fast in the faith; quit you like men [*in defence thereof*]; be strong.

14. Let all your things be done with charity [*b and without faction*].

15. <sup>i</sup> I beseech you Brethren, (ye know the house of Stephanas, that it is the first fruits <sup>k</sup> [*in the gospel*] of Achaia: and that they have addicted [*and dedicated*] themselves to [*the service, and*] ministry <sup>l</sup> of the Saints.)

16. That ye submit yourselves <sup>m</sup> unto such, and to every one, that <sup>n</sup> helpeth with us, and laboreth [*in the Gospel*].

17. I am glad of the coming of Stephanas, and Fortuna-

<sup>a</sup> A&C. i8. 2.  
<sup>i</sup> Cor. 4. 19.  
Jam. 4. 15.  
<sup>b</sup> A&C. 14. 27.  
<sup>2</sup> Cor. 2. 12.  
Col. 4. 2.  
<sup>c</sup> See A&C.  
<sup>19.</sup> 1, 2, 23.  
<sup>d</sup> 1 Cor. 4. 17.  
<sup>e</sup> Securely.  
<sup>f</sup> Rom. 16.  
<sup>21.</sup> Phil. 2.  
20, 21. 1  
Thess. 3. 2.  
<sup>g</sup> 1 Tim. 4. 12.

<sup>h</sup> 1 Cor. 14. 1.  
<sup>i</sup> I exhort.  
<sup>k</sup> Rom. 16: 5.  
<sup>l</sup> Rom. 12. 7.  
<sup>m</sup> Heb. 13. 17.  
<sup>n</sup> Worketh with them.

<sup>1</sup> Some converts used to accompany the Apostles in their travels from place to place for their guidance, for their security, and for other assistance. See A&C. 15. 3. - 17. 4, 15. 20. 38. 1 Cor. 16. 11.

<sup>2</sup> To Judea. See 2 Cor. 1. 16.

<sup>3</sup> See 2 Cor. 1. 16. Such purposes often varied in the Apostle, according to occasions offered.

<sup>4</sup> Timotheus and Erastus were sent by the Apostle into Macedonia for the better confirmation of his new plantations there;

See A&C. 19. 22. and, it seems ordered, from thence to go to Corinth. 1 Cor. 4. 7. and so to return to him to Ephesus.

<sup>5</sup> Whotaught at Corinth after S. Paul. See A&C. 18. 27. - 19. 1. 1 Cor. 3. 6.

<sup>6</sup> In exercising, the office of Pastors, (probably,) some of them at least, (see, in the next verse, the Apostle requiring submission to them;) or the office of deaconship. See Rom. 12. 7. see vers. 17. Stephanas himself one of the visitants of S. Paul.

<sup>a</sup> Phil. 2. <sup>b</sup> Phil. 13. Col. 4. 18. <sup>c</sup> 1 Thess. 5. 12. <sup>d</sup> Rom. 16. 5. Col. 4. 15. Phil. 2. Rom. 16. 23. <sup>e</sup> Rom. 16. 16. <sup>f</sup> Col. 4. 18. <sup>g</sup> Th. 3. 17.

tus, and Achaicus; for that, which [ *by reason of so great a distance* ] was lacking [ *to me* <sup>a</sup> ] on your part, <sup>1</sup> they have supplied.

18. For they have <sup>b</sup> refreshed my spirit, <sup>c</sup> and [ *I presume* ] yours [ *2 too, in this service toward me* ; ] therefore acknowledged ye them that are such.

19. The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the Church [ *the Christian assembly* ] that is [ *receiv'd* ] in their house. <sup>d</sup> 3 4

20. All the brethren [ *here* ] greet you. Greet ye [ *like-wise* ] one another with an holy kiss. <sup>e</sup> 5

21. The salutation of me Paul, [ *set to* ] with mine own hand. <sup>f</sup> 6

22. If [ *there be* ] any man [ *amongst you, that* ] loveth not [ *in sincerity* ] the Lord Jesus [ *together with us* ], let him be Anathema Maranatha. <sup>7</sup>

23. The grace of our Lord Jesus Christ be with you. <sup>8</sup>

24. My [ *dearest* ] love be with you all, [ *in the spiritual co-relation we have all* ] in Christ Jesus. Amen.

<sup>1</sup> In their kind visit, comfortable message, Alms, or other assistance given him.

<sup>2</sup> Or, my spirit, which is one with yours, for the perfect love I bear you.

<sup>3</sup> See Rom. c. 16. v. 3. note.

<sup>4</sup> Some copies add: *καὶ οἱ ἀδελφοὶ ἐκ τῆς Ἀσίας.*

<sup>5</sup> A ceremony, in those times, used at the dissolving of their religious meetings, and pronouncing of the benediction; testifying their unity and charity to one another. Justin. Mart. Apolog. 2. When we make an end of prayer, we salute one another with a kiss.

<sup>6</sup> The Apostle, when using an Amanu-

ensis for the rest of the Epistle, see Rom.

16. 22. subscrib'd something at the end thereof with his own hand: to give them, more solemnly, his benediction; as likewise, the more to assure them, the Epistle came from Him and was not forged. See 2 Thess. 3. 17. Col. 4. 18.

<sup>7</sup> Anathema, accursed: devoted to God's vengeance, when he cometh to judgment. Maran-atha. The Lord cometh: (1) to judgment. Jude 15.

<sup>8</sup> The constant benediction at the conclusion of his Epistles. 2 Thess. 3. 18.

---

THE  
SECOND EPISTLE OF S. *PAUL*  
TO THE  
CORINTHIANS  
PARAPHRAS'D.



**S** AINT PAUL writ this 2d Epistle to the Corinthians, not long after the first, being removed from Ephesus into Macedonia, ( he mentioning in both his late great sufferings in Asia. See 1 Cor. 15. 32. compare 2 Cor. 1. 16. tho these not expressed by S. Luke in the Acts. ) And here he writ it, after that Titus, whom he had sent out of Asia to Corinth to give him a perfect information of their affairs, ( of whom he had heard some very displeasing reports ( See 1 Cor. 1. 12. ), was now returned to him into Macedonia ; and had brought him from thence some comfortable news, ( see 2 Cor. 7. 6, 7. ) He had intended indeed a journey to Corinth before his passing into Macedonia, but not meeting with Titus at Troas ( as he expected ) so to have heard first from him, how all things stood there, he altered his purpose. ( See 2 Cor. 2. 12. . 1. 16, 23. - 2. 1. 1 Cor. 16. 5. ) this tender-hearted Father dreading to come to them with a rod of discipline in his hand, and before that he had heard first, that all things were well with them, and that they had amended those disorders, which so much offended him. ( See 2 Cor. 1. 3. - 12. 21, 22. - 13. 12. ) From Troas therefore he went into Macedonia ; from whence, with this consolatory and kind letter, he returned Titus again to them, accompanied with some other Brethren of Macedonia, to perfect the Corinthians contribution for the poor Christians in Judea before his own coming thither. ( 2 Cor. c. 8. c. 9. and 1 Cor. 16. 2, 3, 4. ) After this, himself from Macedonia made a journey into Greece, and to Corinth, ( Act. 20. 1, 2, 3. ) And about this time passed also into Creet taking Titus with him, and leaving him there, ( Tit. 1. ) About this time also

he made an excursion as far as Illyricum; from some part of Greece sending an Epistle to Titus into Crete, and appointing him to meet him at Nicopolis, ( Tit. 3. 12. ) there being diverse Cities of this name, probably a Sea-Town in Epirus so called, where the Apostle intended to winter, as he formerly intended to winter at Corinth; or some where in Greece, See 1 Cor. 16. 6 (for he spent in Macedonia and Greece the most part of a year from Pentecost. 1 Cor. 16. 8. till after Easter following, see Act. 20. 6. ) Returned to Corinth he writ the Epistle to the Romans, promising to give them also a visit, as having now preached the Gospel every where and finished his intended affairs in Greece, Macedonia, and his other Oriental plantations, ( See Rom. 15. 19, 23. ) But from Corinth he first purposed another voyage into Judea, the nearest way, by Sea, as he had done formerly, ( Act. 18. 18, 19. ) carrying with him, for the much persecuted Christians there, the Alms he had collected from the Gentile Churches of Achaia, Macedonia, Galatia, &c. ( 1 Cor. 16. 1. 2 Cor. c. 8. c. 9. ) But, understanding, that he was laid in wait for at Sea ( which also perhaps made him pass on foot from Troas to Assos, Act. 20. 13. ) by the Jews, partly out of hate to his person, partly out of avarice for his mony, he returned rather thro Macedonia as the safer passage, being attended, and guarded with no small number of his Friends, and Fellow-Ministers in the Gospel. And there having kept the Feast of Easter at Philippi, he set forward for Judea. See Act. 20. 3, 6, &c.

In this 2d Epistle written not long after the former, the Apostle gives the Corinthians an account of his delaying his journey to them, contrary to his former intentions; declaring, their many disorders, ( of the re-  
forma-

formation whereof before Titus his return, a little before the writing of this letter, he had heard nothing, as he expected, ) to have bin a cheif cause thereof, for that he was very unwilling to come to them in sorrow, and with a rod in his hand. And here, occasionally, he tells them of his late great sufferings in Asia; but yet, of his prosperous succets in the Gospel at Troas, in Macedonia, and what way ever he moved; whereupon also he magnifies to them the dignity of this Evangelical, ministerial function beyond the former legal. Again; upon the good news brought him by Titus, touching the good effects his former letter, and the severe censures inflicted therein, had wrought amongst the Corinthians, and touching the Repentance, sorrow, humiliation, as weil as Reformation, they had shewed upon it, he expresseth his exceeding joy, and consolation in it; and in this Epistle sweetens his stile; and apologizeth for his former sharpness; takes off his former censures; absolves and receives into favor again the Incestuous person formerly excommunicated ( having now performed a due humiliation for his fault; ) and requires also their reconciliation to him, excusing withal the seeming severity of his former censures truly tending only to their edification. Yet, understanding likewise from the same Titus, that all their distempers were not as yet thoroughly cured, he threatens also, at his coming to them, to use his Apostolical power still on all such, as shall obstinately persist in their known delinquency. In this Epistle alternately, as it were, commending and menacing, frowning and smiling on, them: sometimes in the bowels of a most tender-hearted Father, and sometimes in the jealousies of a most vigilant Pastor: and indeed there appears no other Epistle of his, where-

in he hath so much plaid the Orator. Again, upon the Intelligence he had of some false seducers still harbored and acting in that Church against him, to hinder any damage his flock might receive by them, he gravely and authoritatively vindicates his Apostleship; and remembers them of the Gospel first planted amongst them by Him; of the manifold spiritual Graces dispensed among them and miracles wrought by his ministry; of his instructing them without wages, and meanwhile working for the maintenance of himself, and his Fellows, to avoid the appearance of any indirect ends in his Ministry: He sets before them likewise his great labors and sufferings for the Gospel elsewhere; his Revelations, also and rapt, and knowledg in spiritual matters, &c. So that this flighting of the Apostle hath occasioned to the world a much more perfect knowledg of his transcendent Excellencies, than otherwise it could have attained, notwithstanding all that is delivered of him in the History of the Acts. Lastly, upon his intending shortly a visit of the afflicted Mother Church of Judea, He writes to them to hasten their Contributions; for which business he returns Titus, and some others speedily again to Corinth with some new Instructions.



T H E  
SECOND EPISTLE OF S. PAUL  
THE APOSTLE  
T O T H E  
C O R I N T H I A N S.

---

C H A P. I.

1. **P**AUL an Apostle of Jesus Christ by the will of God, <sup>a</sup> and Timothy our Brother, unto the Church of God, which is at Corinth, with all <sup>a Rom. i. 1.</sup> the Saints, which are in all <sup>Gal. i. 15.</sup> Achaia,

2. Grace *be* to you, and peace, from God our Father, and from the Lord Jesus Christ.

3. Blessed be <sup>b</sup> God, even the [ *gracious* ] Father of our <sup>b The God</sup> Lord [ *and Savior* ] Jesus Christ, the Father [ *and Foun-* and Father. *tain* ] of mercies, and the God of all comfort;

4. Who comforteth us in all our tribulation, [ *which of late we suffered at Ephesus very great* <sup>c</sup> ], that we may be able <sup>c Ver. 8:</sup> to comfort them, which are in any trouble, by [ *the experience of* ] the comfort, wherewith we our selves are comforted of God.

( 5. For as the [ *like* ] sufferings *to those* of Christ <sup>d</sup> abound <sup>d Upon us</sup> in us, so our consolation also aboundeth by, [ *and from,* ] abound. Christ.

6. And, whether we be afflicted, *it is* [ *beneficial* ] for your consolation and salvation; which is <sup>e</sup> effectual in [ *you* <sup>e wrought</sup> for ] the [ *more willing* ] enduring of the same sufferings, by. <sup>f</sup> *is wrought.* which we also suffer; or, whether we be comforted, *it is* [ *beneficial* ] for your Consolation and Salvation, [ *in your expecting confidently the same relief.* ]

7. And our hope [ *in behalf* ] <sup>f</sup> of you is stedfast; [ *well-* ] <sup>f For.</sup> knowing, that as you are partakers of the suffering, so <sup>g</sup> shall <sup>g You are.</sup> ye be also of the consolation. )

<sup>1</sup> The province, of which Corinth was the Metropolis.

8. For we would not, Brethren, have you ignorant of our trouble, <sup>a</sup> which came to us [*lately*] in Asia; <sup>1</sup> that we were pressed out of measure, and above [*our*] strength, in so much that we despaired even of life.

<sup>b</sup> Answer. 9. But we had, [*then*,] the <sup>b</sup> sentence of death in our selves [*without any ability to prevent it*;] that we should not [*at all*] trust in ourselves, but in God, who [*even*] raiseth [*and reviveth*] the dead.

10. Who, [*then*,] delivered us from so great, [*and so certain*,] a death; and doth [*still*] deliver [*us daily*:] in whom we trust, that he will [*also*] yet [*further continue to*] deliver us;

<sup>c</sup> For the sakes of many. 11. You also helping together by [*your*] prayer for us; that, for this gift [*of preservation*,] bestowed upon us <sup>c</sup> by the means [*and intercessions*] of many persons, thanks [*also*] may be given [*and return'd to God*] by [*those*] many [*persons*] on our behalf; [*and so God may be the more glorified*.]

12. For, [*amidst these afflictions*,] our rejoicing is this, the Testimony of our conscience [*to us*,] that in simplicity, and godly sincerity, not with fleshly wisdom, <sup>d</sup> [*or worldly eloquence, and designs*,] but by [*the spiritual power of*] the Grace of God, we have had our [*unintercess'd*] conversation in the world, and [*such*] more abundantly to you-wards <sup>e</sup> [*especially*.]

<sup>e</sup> 2 Cor. 11. 8, 9. 1 Cor. 9. 15. 13. For [*also in absence*] we write none other things unto you, then <sup>2</sup> what you [*publicly*] reade, or [*also*] acknowledg [*and approve for truth*:] and I trust you shall [*alwaies*] acknowledg, [*and approve*,] even to the end.

<sup>f</sup> 1 Cor. 3. 6. -4. 15. 14. As also you have acknowledged us in [*some*] part [*at least, as having planted the Gospel amongst you*], that we are your rejoicing [*and glory*;] even as <sup>3</sup> you also, [*converted by us*,] are ours, in the [*retribution*]-day of the Lord Jesus.

<sup>g</sup> Grace. <sup>b</sup> 1 Cor. 16. 5. 15. And in this confidence [*of your affection, and my former good service*,] I was minded to come unto you before [*this*;] that you might have a second <sup>g</sup> benefit [*from my presence with you*];

16. And to pass by you into Macedonia; <sup>h</sup> and to come

<sup>1</sup> See note on. 1 Cor. 15. 32.

<sup>2</sup> 1. e. What you, reading, acknow-

ledg, and allow of.

<sup>3</sup> See note on. 1 Cor. 9. 2.

again unto you out of Macedonia ; and of you to be brought on my way toward Judea. <sup>1</sup>

17. When I therefore was thus minded [ *to come to you,* ] did I use lightness [ *in changing such my intention without sufficient cause?* ] Or the things that I purpose, do I purpose according to the flesh, [ *carnal, or secular, interests;* ] that with me there should be [ *now* ] <sup>a</sup> yea yea : and [ *anon* ] nay <sup>a</sup> Jam. 5. 12. nay ?

18. But, [ *as sure* ] as God [ *himself* ] is true, our <sup>b</sup> word <sup>b</sup> Preaching. [ *hitherto* ] toward you, [ *in whatever we have said, or however some may calumniate us,* ] was not [ *now* ] yea ; and [ *then* ] nay :

19. For the Son of God, Jesus Christ, [ *the constant subject of our discourse,* ] who was preached among you by us, even by me, and <sup>2</sup> Silvanus, and Timotheus, [ *my companions,* <sup>c</sup> ] was not [ *a matter of* ] yea, and nay : but in Him was yea, [ *without any contradiction in Himself, or in his Messengers ; and with all miraculous evidence of his truth.* ] <sup>c</sup> Act. 15. 40. - 18. 5. <sup>d</sup> Are in Him. <sup>e</sup> To God, for his glory.

20. For all the promises of God <sup>d</sup> in Him are yea, and in Him, Amen ; [ *verified, fulfilled, confirmed to us* ] <sup>e</sup> unto the <sup>f</sup> Glory of God, by us [ *the promulgers of his Gospel.* ] <sup>f</sup> Into.

( 21. Now He, who [ *thus* ] stablisheth <sup>3</sup> us with you <sup>f</sup> in Christ [ *the Truth,* ] and [ *who* ] hath <sup>g</sup> 4 anointed us [ *with his holy Graces,* ] is God. <sup>g</sup> Act. 10. 38. 1 Jo. 2. 20, 27. <sup>b</sup> Ephes. 1. 13, 14. <sup>c</sup> 30. Apoc. 2. 17. 2. Cor. 5. 5.

22. Who hath also <sup>b</sup> sealed us [ *for his own with the holy Spirit of promise,* ] and given <sup>b</sup> the earnest of the Spirit

1 Achaia, and Macedonia lying much what at the same distance from Ephesus ( whence S. Paul writ his first Epistle ) the one more on the right, the other more on the left hand : But Corinth of the 2. nearer for a Sea-voyage to Judea, the Apostle intended from Ephesus to go by Sea first to Corinth, ( in this verse ) and thence into Macedonia, and from Macedonia returning again to Corinth, ( 1 Cor. 16. 5. ) from thence to take ship with his Collections for Judea. But afterward altering his purpose, because he had heard nothing from Titus his return, ( whom he had for some time expected ) in what posture they stood, and how they took his sharp Epistle he sent ; and that he might give them the more reproof of correcting their manners, least when he came he should be forced to shew some severity, ( see vers. 23. ) and so perhaps also spoil the hopes of their promised large contribution to the necessitous Saints in Judea, for these reasons I say, altering his

purpose, He first passed over into Macedonia ; and there, Titus bringing him good news from them, writ this Epistle to them. After this, he sending Titus, and some others to them again first, went at length himself to Corinth. But when he parted thence for Judea, for fear of the Jews of those coasts, he ventured not by Sea as was intended, with his charge of money ; but returned again thro Macedonia into Asia by a safer land-passage, tho somewhat longer. See Act. 20. 3.

2 Silas.

3 Us in our doctrine, and you in the faith of it.

4 Anointed with the Holy Ghost in a several way were both the Ministers of the Gospel, and the believers : to whom also were frequently communicated, and, specially, to the Corinthians ( See 1 Cor. 1. 4, 5, 6. ) many extraordinary gifts thereof, by the Apostle's ministry. ( See Gal. 3. 2. )

in our hearts [ *a pledg of our future redemption and inheritance.* ) ]

23. [ *It was not then out of any levity in me ;* ] but I call God for a record upon my Soul, that [ *it was meerly* ] <sup>a</sup> to spare you, [ *and to defer my using severity towards the yet not-amended offenders among you,* ] that I came not as yet unto Corinth.

24. [ *To spare you I say ;* ] not for that <sup>b</sup> we <sup>c</sup> have dominion over your faith ; <sup>1</sup> [ *to treat as we please those, who entertain the profession of the Gospel, or to punish any, that walk according thereto ;* ] but are [ *desirous rather to be* <sup>2</sup> ] helpers of your joy [ *and consolation therein.* ] For <sup>d</sup> by [ *this* ] faith [ *we vindicate, it is, that* ] ye <sup>e</sup> stand, [ *and must attain Salvation.* ]

## C H A P. II.

1. **B**UT I determined this with my self, that I would not come again to you in heaviness [ *and greif ; and therefore deferred my coming, till things were rectified ;* ]

2. For if I, [ *forced to use some severity, should* ] make you sorry, <sup>3</sup> who is hethen, <sup>4</sup> that [ *in these my afflictions* ], maketh me glad, but [ *even* ] the same that is made sorry by me ?

3. And [ *therefore* ] I wrote this same [ *in a letter* ] unto you [ *first, to procure a reformation ;* ] lest when I came, <sup>f</sup> I should have sorrow from them, of whom, [ *for my great pains taken among them,* ] I ought to rejoice ; having confidence in you all, that my joy [ *and content* ] is the joy of you all ; [ *and that you desire not in any thing to cause my greif.* ]

4. For out of much affliction, and anguish of heart [ *it was, that* ] I [ *then* ] wrote unto you <sup>g</sup> [ *concerning such enormities among you* ] with many tears, <sup>5</sup> not [ *on design* ]

<sup>1</sup> To alter and change; to commend, or to blame, any thing therein, according to our ends, and advantages.

<sup>2</sup> Our design is to be the Ministers of joy to you, not tyrants and domineers over you in this your christian profession, in which you must attain salvation.

<sup>3</sup> Or ; my making him sorry is the occasion of making me glad, by the a-

<sup>c</sup> mendment of him, who is made sorry by me.

<sup>4</sup> The Apostle's cheifest joy in his sufferings were his Converts, for whose Salvation-like He suffered.

<sup>5</sup> The Apostles zeal many times, both in his preaching, and writing, pouring forth tears. See Phil. 3. 18. Act. 20. 19, 31. 2 Cor. 12. 21.

that you, [*especially the faultless,*] should be <sup>a</sup> grieved [*and afflicted by me,*] but that [*from this*] ye might know the love, which I have more abundantly unto you, [*and your salvation.*]

5. But, [*on the other side,*] if any [*of you*] have caused grief [*to me,*] he hath not grieved me, <sup>1</sup> but in part [*only: I receiving comfort from the rest,* <sup>2</sup>] that I may not overcharge you all, [*as the causers of my grief.*]

6. [*And*] sufficient to such a man <sup>3</sup> is this <sup>b</sup> punishment, <sup>4</sup> which hath bin inflicted [*already* <sup>c</sup>]. <sup>5</sup> of so many, [*and so publickly.*]

7. So that contrary-wise, [*laying aside your severity,*] ye ought rather [*now*] to forgive him, and comfort Him; lest perhaps such a one should be swallowed-up, [*and fall into despair,*] with over much sorrow.

8. Wherefore I beseech you, that ye would [*readmit Him into your society, and*] confirm your love towards him.

9. For to this end, also, <sup>d</sup> did I write [*before, for inflicting these censures,*] that <sup>e</sup> I might know the proof of you, whether ye be obedient to me <sup>6</sup> in all things.

10. [*But now*] to whom ye [*think fit to* <sup>7</sup>] forgive any thing, I [*readily*] forgive also, [*having no private ends, or spleen of my own.*] For if I have [*heretofore*] forgiven any thing [*at any time,*] to whom I forgave it, [*it was purely*]  
<sup>8</sup> for your sakes, [*and with reference to your good, that*] I forgave it, <sup>f</sup> in the <sup>g</sup> person of Christ, [*and by the authority delegated to me from Him.*]

11. <sup>b</sup> Lest Satan, [*to whom such offenders are delivered,*] should get <sup>9</sup> an advantage of us, [*in carrying on the sinner into despair, Apostacy from the Faith, further abandonment to sin; or in advancing your zeal against sin to some incurableness*]

1 <sup>a</sup> Or: but in part, having otherwise now, receiv'd consolation from his Repentance.

2 <sup>a</sup> Or: that I may not overcharge you all with too much grief for my sake, or, for this occasion.

3 The incestuous person. 1 Cor. 5.

4 Excommunication of Him. See vers. 9. compare 1 Cor. 5. 2, 5, 13. Some say only corporal sickness. A further or longer suffering was intended, as due to his fault, but this remitted both for his own penitence, and the general humiliation, in reference thereto, of the whole Church of Corinth. See chap. 7. 7, 11.

5 executed by the clergy with the con-

sent, and desire of the whole Church, or Congregation; (1 Cor. 7. 7. &c.) after this sentence also first pronounced upon Him in Christ's person by the Apostle, (1 Cor. 5. 3, 4.) and here, accordingly, remitted by Him, in the person of Christ, (vers. 10.)

6 In matters of Church-discipline, as well as of doctrine, and Faith.

7 Relax any of the sufferings imposed and due to his fault.

8 <sup>a</sup> Or, for your sakes, who have requested such my forgiveness.

9 Satan's two great machines of drawing men from God are, pleasures and delights; discontents and despair.

<sup>d</sup> Have I written.  
<sup>e</sup> 2 Cor. 7. 12.

<sup>f</sup> In the sight.  
<sup>g</sup> 1 Cor. 5. 4.  
<sup>b</sup> That we be not overreached by Satan.

*toward the sinner; or in representing me to you over-rigorously-severe, and disaffectionate.*] For we are not ignorant <sup>a</sup> of his devices.

<sup>a</sup> Eph. 6. 12, 16. <sup>b</sup> 1 Cor. 7. 5. <sup>c</sup> Luk. 22. 31. <sup>d</sup> 1 Pet. 5. 8. <sup>e</sup> Jam. 4. 7. <sup>f</sup> But. <sup>g</sup> For the Gospel of Christ. <sup>h</sup> In. <sup>i</sup> 1 Cor. 16. <sup>j</sup> Col. 4. 2. <sup>k</sup> Eph. 6. 19. <sup>l</sup> 12. <sup>m</sup> Furthermore [that ye may know my great affections toward you], when, [in the way to you,] I came to Troas, <sup>n</sup> to preach [there also] Christs Gospel; and <sup>a</sup> a [large] door was opened to me <sup>e</sup> of the Lord, [for a hopeful propagation thereof in that Region;]

<sup>13.</sup> [Yet] I had no rest in my spirit, because I found not [there, as I expected,] Titus my Brother [returned from you, from whom I longed to hear, before my further progress toward you, the true state of your affairs.] But taking my leave [suddenly] of them, I went into Macedonia [in hopes to find him there; where, as elsewhere, my preaching the Gospel finds very prosperous success; and where also he is now arrived, and hath brought me a most satisfactory message concerning you.]

<sup>14.</sup> Now thanks be unto God, who alwaies causeth us to [prosper and] Triumph in Christ, and maketh manifest <sup>f</sup> the [gracious] Savor of <sup>g</sup> his knowledg by us, in every place [where we come.]

<sup>15.</sup> For we are [alwaies] unto God <sup>2</sup> a sweet [and acceptable] savor of Christ, [our Master that sent us; both] <sup>h</sup> in them that are saved [by receiving our Gospel], and in them that perish [by rejecting it.]

<sup>16.</sup> <sup>i</sup> [Whilst] to the one, [for glorifying Gods justice,] we are the savor of [their] death [spiritual, in rejecting Gods Grace,] unto [their] death [eternal;] and to the other, [for glorifying Gods mercy, we are] the Savor of [their] life [spiritual,] unto [their] life [eternal.] <sup>k</sup> And who [of Himself] is [a] sufficient [Minister] for these [great and weighty] things?)

<sup>17.</sup> [We are a sweet Savor, I say.] For <sup>l</sup> we are not, as many [others], who <sup>m</sup> corrupt [and sophisticate] the word of God, [mixing their own conceits and interests therewith;] but as [inspired] of God, [and] in the light [and presence] of God, [speak we in] [the power of] Christ.

<sup>1</sup> The Apostle here resumes the precedent discourse of 2 Cor. 1. 23, and chap. <sup>2</sup> ver. 1. <sup>2</sup> Or, sending forth a sweet Savor.

## C H A P. III.

1. **D**O we [need to] begin again [in this Epistle, as in the last, a] to commend our selves, [or the effects of our ministry to you] ? Or need we, as some others, Epistles of commendations to you [in our behalf] ? or letters of commendation from you [to others] ?
2. [Nay: But] b ye [your selves] ate our Epistle, [and letters of commendation in your conversion to the faith by us,] written, [not with letters, but with the spirit,] in our hearts; [well] known [abroad,] and read of all men.
3. c Forasmuch as 1 ye [in your conversion by us] are manifestly declared to be the Epistle of Christ, ministred [and penn'd] by us [his instrument; an Epistle] written, not with ink, [or the letter of the Law, like the former ministration of Moses,] but with the Spirit of the living God; [written,] not d in [hard] Tables of Stone, but e in [the] fleshy, [soft, and living,] Tables of the heart.
4. 2 And such f trust 3 [of the constant efficacy of our ministry] we have, 4 thro Christ, toward God, [that enableth us thereto.]
5. g Not that we are sufficient of our selves, [so much as] to think, [much less act,] any [good] thing, [as] of our selves; but h our sufficiency is of God.
6. Who also hath i made us able ministers of 1 the new Testament, not of the [external] n letter [only, as Moses, and the ministers of the law were;] but of the [internal] spirit [also.] For the n letter [only condemns the disobedient, and o so] killeth; But the Spirit [enableth to obey, and so] p giveth 3 life.
7. But it [then] the [former] ministration of death, [in the delivery of the Law,] q written and ingraven [only] in Stones, was r glorious; 6 so s that the children of Israel

a Chap. 2.  
c. 3. c. 4. c. 9.  
b 1 Cor. 9.  
2. 3.  
c Being manifested that ye are.  
d Exod. 24.  
12.  
e Jer. 31. 33.  
Ezec. 11. 19.  
-36. 26.  
f Confidence.  
g 2 Cor. 2.  
16. Eph. 2.  
8. Phil. 2. 13.  
h Jer. 31. 31.  
Mat. 26. 28.  
i Enabled  
us.  
l Rom. 2.  
27, 29. -7.  
6.  
n Covenant.  
n Writing.  
o Rom. 3.  
20. -4. 15.  
-7. 9, &c.  
p Quick-  
neth.  
q In the writings  
being ingraven.  
r In Glory.  
s Exod. 34.  
29.

1 Metonym. Subjecti. The sum is. The Apostle is sufficiently recommended to all men by Christs Epistle, [the faith of the Corinthians,] written by the hand and ministry of the Apostle upon the table of their hearts with, as it were, the Ink of the Spirit; the Gifts and Graces of which were very eminent in these Corinthians seen and read of all men.

2 This verse connects most fitly, (the

3 former verses being interposed) with the 16th, or 17th verse of the last chapter.

3 Or: of a sufficient discharging of this our ministry.

4 Or, thro the merit of Christ, with God.

5 Life spiritual; and (its reward) life eternal.

6 Or, in much Glory:

*a* Is done away. could not steadfastly behold the face of Moses, [ *the minister thereof,* ] for the glory of his countenance <sup>1</sup>; which glory <sup>a</sup> was to be done away,

*b* 1 Tim. 1. 11. 8. How shall not the ministration of the [ *life-giving* ] Spirit, [ *written in your hearts,* ] <sup>b</sup> be rather <sup>c</sup> glorious, <sup>2</sup> *c* In Glory. [ *and to be received with greater reverence and Honor, to it, and to its Ministers?* ]

*d* Administration. 9. For if the <sup>d</sup> ministration of condemnation [ *to us, by the law,* ] be [ *in* ] glory; much more doth the ministration of [ *justification and* ] <sup>e</sup> righteousness, [ *by the Gospel,* ] exceed in Glory.

10. For even that, which was made glorious [ *once,* ] had no [ *continued* ] glory, in this respect; [ *but is eclipsed and vanished* ] by reason of the [ *appearance of another* ] Glory, that [ *now much* ] excelleth [ *it.* ]

*f* By glory. 11. For if that, which is [ *now* ] done away [ *and obscured, yet* ] was <sup>f</sup> glorious; much more that which remaineth [ *never to be reversed, and of which the former glory* ] *g* In glory. was but the shadow, ] is [ *to be esteemed* ] <sup>g</sup> glorious.

12. Seeing then that we have <sup>3</sup> such hope [ *and confidence of the glory and authority of our ministry:* ] We [ *now* ]

<sup>1</sup> The Glory of Moses his countenance ceasing after a while, or at his death; and the Glory of the Law ceasing also at the coming of Christ, and the Gospel.

<sup>2</sup> The delivery of the Gospel exceeding glorious beyond that of the Law, in many respects. Whereas the Law was delivered by Angels to Moses; This delivered to his ministers by the Son of God, who is the brightness of Gods Glory and the express Image of his person, Heb. 1. 3. All men, without any vail interposed, beholding the glory of God in Him, chapter 4. 6. and having, by the agency of his Spirit, the like Image and Glory derived upon them. ( See vers. 18. ) which glory derived from Him is still more and more increasing upon them ( from Glory to Glory, saith the Apostle, Ibid. ) whereas that Glory of Moses, received at the ministration of the law, did more and more diminish. - Again the 3. selected Disciples beheld the Majesty and Glory of our Lord when time was, ( Matt. 17. ) as to external splendor, far surpassing that of Moses, ( which Majesty two of them mention in their writings Jo. c. 1. 14. - Pet. 2. Ep. 1. 16, 17. ) tho for his familiar converse with men and for his accomplishing of his sufferings this was

at other times laid aside. Again. Those flames of fire at Pentecost, that sat upon their Heads at the first manifestation of the new ministers of the Gospel with a visible appearance of the 3d person of the Trinity, far exceeded the shining of Moses his face; tho the continuance thereof suited not with their appointed imployments and sufferings. - Again the Gospel-Miracles, done by our Savior and his ministers, much transcended those done in the wilderness and under the times of the law. - But the chief glory of the Gospel, which the Apostle here insisteth on, and which most concerns the converts thereof, is the ministration of the Holy Spirit, in the large effusions thereof into mens Souls, giving life here spiritual, hereafter eternal, instead of death spiritual and eternal, coming by the law. All the Truth and will of God revealed now to the world by his only Son the Light thereof. Such rich gifts of the Holy Ghost for the present, such rich promises of Salvation and Glory from the Father for the future. these are the transcendencies of the Gospel.

<sup>3</sup> Or, such hope and confidence of the perfection and perpetuity of the subject of our ministry.



use [ *in it* ] great <sup>1 2</sup> plainness, <sup>a</sup> [ *and openness, and free-* <sup>a Eph. 6. 19.</sup> *dom* ] of speech.

13. And not as Moses, [ *the Minister of the Law* ] <sup>b</sup>; <sup>c</sup> who <sup>b Put.</sup> put a veil over his face, that the children of Israel <sup>c Exod. 34.</sup> could <sup>33.</sup> not stedfastly, [ *and clearly,* ] look to <sup>d</sup> the end [ *and ac-* <sup>d Looked</sup> *complishment* ] of that [ *ceremonial and typical law*; <sup>f</sup> ] which <sup>not.</sup> [ *now* ] is abolished [ *by Christ and his Gospel*: ] <sup>e Rom. 10. 4.</sup>

14. But their minds were [ *then, and are still,* ] <sup>g</sup> blind- <sup>23.</sup> ed for until this day remaineth the same veil [ <sup>3</sup> *spread o-* <sup>f Heb. 10. i.</sup> *ver Moses his writings, and* ] untaken away in the [ *ir* ] reading <sup>g Jo. 9. 39.</sup> of the old Testament; which veil is [ *now* ] done away in <sup>12: 40.</sup> Christ. <sup>Rom. 11. 7,</sup> <sup>25.</sup>

15. But, [ *they not acknowledging Christ,* ] even unto this day, when Moses is read [ *to them,* ] the veil is [ *still* ] upon their heart.

16. Nevertheless when it shall [ *hereafter* ] turn to the Lord [ *Jesus,* ] <sup>b</sup> the veil shall be taken away [ *from this peo-* <sup>b Rom. 11.</sup> *ple also.* ] <sup>23, 25.</sup> <sup>Elai. 25. 7.</sup> <sup>i 1 Cor. 15.</sup>

17. Now the Lord [ *Jesus* ] <sup>i</sup> is <sup>4</sup> that [ *life-giving* ] spi- <sup>45.</sup> rit, [ *to which our ministraton* <sup>k</sup> *relates*: ] and where the [ *all-* <sup>k Vers. 8.</sup> *glorious and all-powerful* ] spirit of the Lord is, there is <sup>l</sup> [ *all* ] <sup>l Vers. 12.</sup> <sup>m 1 Tim. 1.</sup> <sup>11.</sup> <sup>n 1 Cor. 13.</sup> <sup>12.</sup> <sup>o 2 Cor. 4.</sup> <sup>43. 6.</sup> <sup>p Rom. 8.</sup> <sup>28. 1 Cor.</sup> <sup>15. 49.</sup> <sup>Col. 3. 10.</sup> <sup>q Rom. 8.</sup> <sup>11.</sup> <sup>r Of the</sup> <sup>Lord the</sup> <sup>Spirit.</sup>

18. But we All [ *now,* <sup>m</sup> *under the light of the Gospel,* ] <sup>43. 6.</sup> with open face beholding, as <sup>n</sup> in a [ *clear* <sup>6</sup> ] Glass, <sup>7</sup> the <sup>p</sup> Lord's <sup>8.</sup> Glory <sup>8</sup> of the Lord [ *Jesus,* <sup>o</sup> *(as Moses did that of God in* <sup>28. 1 Cor.</sup> *the Mount; but obscurely and receiving there-from only a decay-* <sup>15. 49.</sup> *ing Image and resplendency).* ] are [ *by degrees* ] <sup>p</sup> changed in- <sup>q</sup> to the same image [ *with Him* ] <sup>9</sup> from Glory to Glory, <sup>11.</sup> even as <sup>q</sup> by the Spirit <sup>r</sup> of the Lord, [ *working-in, and transf-* <sup>Lord the</sup> <sup>Spirit.</sup> *forming us into, his likeness.* ]

1 <sup>c</sup> Or, boldness of speech. Eph. 6. 19.

2 Tho this be scandal and foolishness to the carnally minded and worldly-wise, 1 Cor. 1. 21. - 2. 4.

3 <sup>c</sup> Or, spread upon their heart, vers. 15.

4 <sup>c</sup> Or, is the Possessor, Fountain, Do-  
ner, of that Spirit.

5 Liberty from type and ceremonies; from servitude to sin, and subjection to the law. (For the veil was a sign also of subjection, see 1 Cor. 11. 10. Jo. 8. 36. ) Liberty, and boldness, of speech and expression, that seeks not, to please men, or to persuade them with human artifice. 1 Cor. 1. 17. &c. - 2. 4. &c. Gal. 1. 10.

6 Much clearer then thro a veil; yet not so clearly and perfectly, as we shall

hereafter, in Himself. See 1 Cor. 13. 12.

7 All his truth, last will, and design. ( Jo. 1. 17, 18. ) all his attributes, sanctity, and righteousness, justice, and mercy, meekness and patience; all his Benefits to mankind, as well in their Redemption, as Creation, &c. See Jo. 14. 7. &c. See before 2 Cor. 3. 8. and Heb. 1. 3.

8 <sup>c</sup> Or, of the Lord in the face of Christ, [ See 2 Cor. 4. 6. ] as the Glass, in which all the Glory of God is discerned by us; and from which also the rays thereof reflected upon us.

9 Christ's Image perfected in us at the Resurrection. 1 Cor. 15. 49. effected by his all-powerful Spirit, Rom. 8. 11.

## C H A P. IV.

**I. a** **T**HEREFORE seeing we have this [*so glorious and honorable a*] ministry, <sup>b</sup> as we have received [*from God so great a*] mercy, <sup>c</sup> we <sup>d</sup> faint

not, [*nor proceed therein with fears and by-respects.*]

**2** But have renounced the [*masked and*] <sup>2</sup> hidden thing-  
of [*all d*] <sup>e</sup> dishonesty; not walking in craftiness, nor  
handling the word of God deceitfully, [*and with self-inter-  
ests;*] but by [*a bold and plain*] manifestation of the truth,  
commend[ing] our selves, [*and our sincere dealing and doctrine,*]  
to every mans conscience, in the sight of God.

**3.** But if [*after all this*] our Gospel be [*still vail'd g and*  
hid, [*and not understood,*] it is hid [*only*] <sup>b</sup> to them, that  
are lost.

**4.** [*Such,*] in whom <sup>i, 3</sup> the God of this world hath [*first*  
blinded, [*and cast a vail over,*] the minds of them, which be-  
lieve not; lest the light of the <sup>4</sup> glorious Gospel <sup>4</sup> of Christ  
who is the [*perfect l*] <sup>5</sup> Image [*and brightness*] of God  
[*the Father,*] should shine unto them [*by our ministry.*]

**5.** For [*it is*] not our selves [*or our own power or glory*  
that] we preach, but Christ Jesus the Lord; and our selves  
[*only*] your <sup>m</sup> servants, <sup>6</sup> for Jesus sake.

**6.** For God, <sup>n</sup> who [*at first*] commanded the light to  
shine out of darkness, hath [*now*] also shined in our heart  
[*formerly full of darkness,*] <sup>7</sup> to give [*us*] the light of the  
knowledge of <sup>8</sup> the glory of God <sup>9</sup> [*shining*] <sup>10</sup> in the face  
of Jesus Christ.

**7.** But we have this [*celestial*] treasure <sup>11</sup> in <sup>o</sup> earthen  
[*and frail*] vessels, [*subject to many pressures and infirmities*  
as you see;] <sup>p</sup> that the excellency of the power [*of this c.*]

<sup>1</sup> Or: tho by some despised, by others  
hated.

<sup>2</sup> Dishonesty loves to be hid.

<sup>3</sup> The Devil call'd God for the Divine  
worship given to Him by worldlings. See  
1 Cor. 10. 20. Phil. 3. 19. and for the great  
power permitted him by God in this low-  
er world, as an instrument here many  
times of his justice. See Eph. 2. 2. -6. 12.  
1 Tim. 1. 20.

<sup>4</sup> Alluding to Splendor of Gods Majesty  
shining from Moises his Face on the people.

<sup>5</sup> See 2 Cor. 3. 18. note 7 Heb. 1. 2,  
4. 5, 9, 18.

<sup>6</sup> To procure his service and glory  
among you.

<sup>7</sup> Or, to give forth to you the light.

<sup>8</sup> See before 2 Cor. 3. 18. note 7. v. 8. note

<sup>9</sup> Or, which we behold.

<sup>10</sup> Of which that glory of God, shining  
in the face of Moises after his vision of God  
back-parts at his 2d going up into the  
Mount, Exod. 33. was a type.

<sup>11</sup> Allusion to Judges. 7. 16.

*Apostleship*] may be acknowledged to be] of God, and not of us.

8. [ *For, in this glorious ministry of ours,* ] we are <sup>a</sup> troubled on every side; [ *but* ] yet not [ *remedilessly* ] <sup>b</sup> distressed: we are <sup>c</sup> perplexed [ *many times,* ] but not [ *reduced* ] in [ *-to* ] despair;

<sup>a</sup> Grieved.  
<sup>b</sup> Brought to extremities.  
<sup>c</sup> Strained.

9. Persecuted, but not forsaken; cast down, but not destroyed.

<sup>d</sup> Gal. 6. 17.  
<sup>e</sup> Rom. 8. 17.  
<sup>f</sup> 2 Tim. 2.

10. Always [ *here* ] bearing about <sup>d</sup> in the body the [ *sufferings, and* ] dying, of the Lord Jesus; <sup>e</sup> that the life also [ *and* ] of [ *vital power* ] of Jesus, [ *' sustaining us in, and reviving us out of, such sufferings,* ] might be made manifest in our body.

<sup>f</sup> 1 Tim. 2.  
<sup>g</sup> 2 Cor. 1. 5.

11. For we, which [ *yet* ] live [ *still,* ] are [ *as it were* ] <sup>f</sup> always <sup>2</sup> delivered unto death for Jesus sake; that the life <sup>f</sup> also of Jesus, [ *rescuing us there-from,* ] might be made manifest in [ *this* ] our mortal flesh.

<sup>f</sup> Ps. 44. 23.  
<sup>1</sup> Cor. 15.  
<sup>2</sup> 1. Rom. 8. 15.

12. So <sup>g</sup> then, [ *for the present, it is* <sup>b</sup> ] death [ *that* ] working in us; but <sup>1</sup> life, [ *by it, that worketh* ] in you; [ *whilst our many hazards produce your conversion.* ]

<sup>g</sup> That the death is wrought in, &c.  
<sup>b</sup> 2 Cor. 13.

13. [ *Yet* ] we having, [ *in these sufferings and deaths,* ] <sup>4</sup> the same [ *lively* ] Spirit of faith [ *supporting and animating* ] <sup>9</sup> us to preach unto you, as that of Old: ] according as it is written <sup>1</sup>; <sup>5</sup> I believed, and therefore have I spoken; we also believe, and therefore speak [ *so confidently.* ]

<sup>1</sup> Psal. 116. 10.

14. Knowing, that <sup>k</sup> he, who raised-up the Lord Jesus, [ *when delivered to death,* ] shall raise-up us also by Jesus, and shall present us [ *in his Heavenly Kingdom together* ] <sup>6</sup> with you [ *also, whom, thro our sufferings, we bring to salvation.* ]

<sup>k</sup> Rom. 8. 11. 1 Cor. 6. 14.  
<sup>6</sup> 12 Cor. 1. 6.  
<sup>7</sup> Col. 1. 24.

15. For <sup>l</sup> all [ *these* ] things, [ *we preach and suffer,* ] are for your sakes, [ *and for your benefit:* ] <sup>m</sup> that [ *so* ] <sup>n</sup> the abundant Grace, [ *communicated to so many by our Ministry,* ] might thro the thanksgiving [ *also* ] of many [ *more* ] redound to the glory of God.

<sup>2</sup> Tim. 2. 10.  
<sup>m</sup> 2 Cor. 1. 11.  
<sup>n</sup> Benefit having abounded.

16. For which cause we faint not [ *in our labors or troubles;* ] but, tho our outward man [ *thus* ] perish [ *and de-*

<sup>1</sup> Or, in our inward man daily renewed and growing more vigorous thereby, See vers. 16. - Or, in the resurrection and glory to come hereafter. [ See vers. 14. and Rom. 6. 8. - 8. 17. ]

<sup>2</sup> In jeopardy of our lives.

<sup>3</sup> Or. Life and prosperity. [ See 1 Cor. 4. 8, 10. ]

<sup>4</sup> Or. The same, and as strong a, Spirit of faith as you have, notwithstanding the

great diversity of our present exterior condition. [ See 1 Cor. 4. 8, 10. ]

<sup>5</sup> See Davids beleif and speech in his distresses, Psal. 116. 3, 9. that tho the sorrows of death compassed him about, &c. yet he should walk before the Lord in the land of the living.

<sup>6</sup> Or. With you, as well as you; notwithstanding our present condition much different.

- <sup>a</sup> Rom. 7. *cony,*] yet <sup>a</sup> the inward [*and spiritual*] man is renewed,  
<sup>22.</sup> Eph. 3. [*and more fortified,*] day by day.  
<sup>16.</sup> Col. 3. 17 For [*we believe, that this*] our light affliction [*of*  
<sup>10.</sup> 1 Pet. *our outward man,*] <sup>b</sup> which is [*also*] but for a moment,  
<sup>3. 4.</sup>  
<sup>b</sup> Rom. 8 worketh for us <sup>a</sup> far more exceeding, and [*likewise an*]  
<sup>18.</sup> 1 Pet. eternal, weight of glory.  
<sup>1. 8.</sup> 18. [*We faint not, I say;*] while we, [*by the spirit of*  
<sup>c</sup> Most su- *faith,*] look not at the things which are seen [*and present,*  
<sup>perlative.</sup> *good or bad;*] but at the things which are not seen. For the  
things, which are seen, are temporal [*and decaying;*] but  
the things, which are not seen, are eternal.

## C H A P. V.

- <sup>d</sup> 2 Pet. 1. 13 14.  
<sup>c</sup> Heb. 9. 11, 24. - 11. 10.  
<sup>f</sup> Rom. 8. 23.  
<sup>g</sup> To put on *dwelling,* <sup>1</sup> a building of God, an house <sup>e</sup> <sup>2</sup> not made with  
<sup>over it.</sup> hands, eternal [*and undecaying,*] in the heavens.  
<sup>h</sup> We be <sup>2.</sup> For in this [*ruinous earthly tabernacle*] <sup>f</sup> <sup>3</sup> we groan  
<sup>found</sup> earnestly, desiring <sup>g</sup> to be <sup>1</sup> clothed-upon, [*rather,*] with  
<sup>clothed.</sup> [*that*] our house, which is from heaven.  
<sup>not naked.</sup> (3. If to be <sup>b</sup> that [*at our passage hence*] we [*shall have*  
<sup>i</sup> Mat. 22. 11. [*the happiness to*] be [*of those, who are*] found <sup>i</sup> <sup>4</sup> cloth-  
<sup>Gal. 3. 27.</sup> ed, and not <sup>5</sup> naked.)  
<sup>Eph. 4. 24.</sup> 4. For we, that are in this Tabernacle, do groan [*as*]  
<sup>Rev. 3. 18.</sup> being [*much*] burthened [*therewith, but*] not for that we  
<sup>- 16. 15.</sup> would be [*utterly*] unclothed, but [*yet better*] <sup>k</sup> cloth-  
<sup>k</sup> 1 Cor. 15. ed-upon [*with our future habitation,*] that [*our present*] <sup>l</sup>  
<sup>53, 54.</sup> mortality might be swallowed up of [*an immortal and eternal*]  
<sup>l</sup> That life [*and condition.*]  
<sup>which is</sup> 5. Now <sup>m</sup> He, that hath wrought, [*and appointed*] us  
<sup>mortal.</sup> for <sup>n</sup> the self same thing, [*this immortal life, and this longing*  
<sup>n</sup> E sai. 29.  
<sup>23.</sup> Eph. 2.  
<sup>10.</sup>  
<sup>n</sup> This ve-  
<sup>ry thing.</sup>

<sup>1</sup> Eternal glory in the Heavenly Sanctuary. See vers. 6. compare chap. 4. 17. See agreeing expressions of habitation. Heb. 8. 2. - 9. 11, 23, 24. - 11. 10, 16. of clothing. Rev. 3. 4. - 7. 9. - 16. 15. - 19. 8, 14. Gal. 3. 27. Eph. 4. 24. 1 Cor. 15. 53, 54. Matt. 22. 11.

<sup>2</sup> Of no mens, or mortal stature, or procreation, as all houses here, and as our present bodies be.

<sup>3</sup> Those, who here have the Spirit of

God, as men in exile, cannot but continually sigh and long after God, and their celestial country. See vers. 5. Rom. 8. 23.

<sup>4</sup> Clothed with glory. Or, clothed with charity and good works, and other qualities, fit for, and capable of, the clothing of such glory. See the Metaphor. 1 Pet. 5. 5. Col. 3. 12.

<sup>5</sup> Alluding to Gen. 3. 7. Exod. 32. 25. our natural turpitude of sin a nakedness abominable to God.

after it,] is God; who also hath given unto us <sup>a</sup> the earnest of the Spirit [ *to assure, and to effect, it.* ]

6. Therefore, [ *thro this Spirit,* ] we are alwaies [ *in our many pressurs and perils* ] confident; knowing, that whilst we are [ *here* ] at home in the Body, <sup>b</sup> we are absent [ *and pilgrims* ] from the Lord.

(7. For we walk [ *here* ] <sup>c</sup> by faith [ *only,* ] not by sight.)

8. We are confident, I say, and <sup>d</sup> willing rather <sup>e</sup> to be absent from the body, and to be present, [ *and at home* ] with the Lord.

9. Wherefore we labor [ *and are ambitious only,* ] that whether [ *longer* ] <sup>h</sup> present [ *to the body,* ] or [ *if he please* ] absent [ *from it,* ] we may be [ *in all our actions and service* ] accepted, [ *and approved* ], of Him, [ *when we shall come before his Tribunal.* ]

10. For, [ *after this mortal tabernacle laid aside,* ] we must all <sup>i</sup> appear, [ *and totally be made manifest* ], before the judgment Seat of Christ; that every one <sup>k</sup> may receive [ *the reward of* ] the things done <sup>l</sup> in his body, according to that he hath done, whether it be good, or bad.

11. Knowing therefore <sup>m</sup> the terror of the Lord <sup>n</sup> [ *in that day,* ] we persuade men [ *with all sincerity and truth.* ] But, [ *concerning this,* ] <sup>o</sup> we are made manifest unto God, and I trust also are made <sup>p</sup> manifest in your consciences, [ *giving testimony hereof.* ]

12. For <sup>p</sup> we commend not our selves again unto you [ *on this manner, as if, for your selves there were any need thereof;* ] but [ *only hereby we* ] give you occasion to glory [ *to others (where need is)* ] on our behalf; that ye may have somewhat to answer them, which glory <sup>q</sup> [ *only* ] in [ *external* ] appearance [ *of much piety, zeal, and fair speeches,* ] and not in [ *purity of* ] heart, [ *and upright intentions.* ]

13. For whether we [ *seem to* ] be [ *transported* ] and <sup>r</sup> be-

13, 15. <sup>s</sup> 2 Cor. 11. 1, 16, 17, 19. <sup>t</sup> Transported.

1 The words ἐκδηλοῦμεν, ἐνδηλοῦμεν, shews, that the glorified body, which we shall have hereafter, is not the celestial House, and cloathing, here, spoken-of, but the Glory Celestial to be enjoyed presently after Death.

2 This clause [ *in his body* ] may seem to argue this judgment to be when he departs out of it.

3 <sup>u</sup> Or, towards all, in that day, we per-

<sup>v</sup> swade men to prepare themselves for it; and do declare unto them all the truth.

4 Alluding to *οὐρανὸν ἡμῶν*, vers. 10.

5 <sup>w</sup> Or, glory of themselves in external appearance, and not in heart; where <sup>x</sup> they knew their own hypocrisy and guilt.

6 <sup>y</sup> Or, besides our selves, rapt sometimes in extasies, (which some perhaps censured.) 2 Cor. 12. 1.

<sup>a</sup> Rom. 8. 23; Ep. 4. 30. 2 Cor. 1. 22.

<sup>b</sup> 1 Chron. 29. 15. Pl. 39. 13-119. 19. Heb. 11. 13.

<sup>c</sup> Heb. 11. 1. 1 Cor. 13. 12. Rom. 8. 23, 24.

<sup>d</sup> Phil. 1. 23. <sup>e</sup> Travel our.

<sup>f</sup> We be at home or abroad.

<sup>g</sup> Rom. 14. 10. <sup>h</sup> Be made manifest.

<sup>i</sup> Rom. 2. 6. Gal. 6. 7. Eph. 6. 8. Col. 3. 24, 25. Rev. 22. 12.

<sup>j</sup> Heb. 10. 31. Job 31. 23. Job 1. 23.

<sup>k</sup> 1 Thess. 1. 10. Matt. 3. 7.

<sup>l</sup> 2 Cor. 4. 2. p 2 Cor. 3. 1, 2.

<sup>q</sup> 2 Cor. 1. 14. <sup>r</sup> 2 Cor. 4. 2. 11. 12.

**a** 1 Cor. 4. 3-4. **f**ides our selves, [ *in some high expressions concerning our selves;* ] it <sup>1</sup> is <sup>4</sup> to God, [ *not our own glory.* ] Or whether we be <sup>2</sup> sober [ *in our discourses;* ] it is for your cause, [ *and for your, not our own, Benefit.* ]

**b** Judging this. **e** Rom. 5. 15. **d** He died. **e** Rom. 6. 11, 12. **Gal. 2. 10.** **1 Theff. 5. 10.** **1 Pet. 4. 2.** 14. For the [ *infinite* ] love of Christ, [ *in dying for us,* ] constraineth us [ *to live now, and to dedicate our selves, wholly to Him, and his :* ] **b** Because we thus judge with our selves, <sup>e</sup> that if one [ *so* ] died <sup>3</sup> for all, then <sup>4</sup> were all dead [ *in their sins, for which he thus died.* ]

15. And <sup>d</sup> that He died for [ *them* ] all, <sup>e</sup> that they, who [ *now* ] live [ *anew by Him,* ] should not henceforth live, [ *as formerly,* ] unto themselves [ *and their own affairs;* ] but a spiritual life <sup>5</sup> unto Him, who died for them, and [ *so* ] role again [ *to a new life.* ]

**f** Had known. **g** We know him so no longer. 16. Wherefore, [ *as now risen from the dead,* ] henceforth know we, [ *or value we,* ] no man <sup>6</sup> after the flesh [ *and advantages of this world.* ] Yea, tho <sup>7</sup> <sup>8</sup> we <sup>f</sup> have known Christ after the flesh [ *in a mortal condition conversing with us here on earth,* ] yet now henceforth <sup>9</sup> <sup>g</sup> know we Him [ *so, and contemplate him as such,* ] no more; [ *but now, as risen again and changed from that into a spiritual condition.* ]

**b** Rom. 8. 9. **Gal. 6. 15.** **i** Allusion to **Esa. 43. 18.** **19. 65. 17.** **Rev. 21. 5.** 17. Therefore, if any man <sup>b</sup> <sup>10</sup> be [ *ingrafted* ] in [ *to* ] Christ, He is [ *also* ] a new creature, [ *like Him.* <sup>1</sup> *The* ] <sup>11</sup> old things [ *of the world* ] are passed away [ *with Him, and* ] behold all things are become new, [ *and spiritual within Him.* ]

**k** But all these things. **l** Administration. 18. **k** And all [ *these* ] things [ *of this new spiritual Creation* ] are of God, [ *the Author of them;* ] who hath [ *anew* ] reconciled us [ *sinners* ] unto Himself by Jesus Christ; and hath given to us [ *apostles,* ] the <sup>l</sup> ministry of this Reconciliation.

1 To God's glory; by whose Grace only we are what we are: and to his service; that men considering what by his Grace we are, our doctrine may be the more credited.

2 'Or, sober in not commending our selves, it is for your cause, to give you good example, and teach you like humility, and modesty.

3 For all, in their stead; and as their pattern.

4 'Or, then were all to be dead to sin and the world, like Him. [ See Rom. 6. v 4. to the 14. verse. ]

5 According to his rule, and for his service.

6 Value no human friendships and fa-

vors, their riches and Honors; nor would be so valued our selves.

7 Perhaps this spoken with reference to some, who boasted of their acquaintance here, and conversation, with Christ.

8 S. Paul perhaps had seen Christ before his death, being a young man at the stoning of S. Stephen, and educated at Jerusalem. See A&C. 7. 58. Act. 22. 3.

9 According to any carnal affections and relations towards Him.

10 By the Spirit of Christ received in his regeneration by baptism. See this more fully expressed in Rom. 6. 3. &c.

11 Honor, wealth, human wisdom, carnal affections, self-love, &c. all these mortified.

19. To wit [ *I say* ] that God was, in Christ, reconciling the world unto himself: [ *and* ] not imputing their [ *former* ] trespasses unto them. And to us hath he <sup>a</sup> committed the word of [ *this* ] reconciliation.

<sup>a</sup> Placed or deposited in us.

20. Now then we are Ambassadors [ *to you* ] for Christ; as tho God did [ *bespeak and* ] beseech you by us, we pray you, in Christs stead [ *who preached our peace,* ] beye [ *not deficient on your parts to be* ] reconciled to God:

21. For <sup>b</sup> He hath made Him to be sin, [ *and punished as a sinner* ] for us, who knew no sin; that [ *so* ] <sup>1</sup> we [ *sinner* ] might be <sup>2</sup> made <sup>c</sup> the righteousness of God, [ *and treated as innocent, pure, and sinless persons,* ] in Him.

<sup>b</sup> Esai. 53.  
<sup>c</sup> Gal. 3.  
<sup>1</sup> 13. 1 Pet. 2.  
<sup>2</sup> 22, 24.  
<sup>c</sup> Rom. 1.17.

C H A P. VI.

1. **W**E, then <sup>d, e</sup> as workers together *f with Him*, <sup>d</sup> That beseech you also, that ye receive not the grace [ *and mercy* ] of God [ *revealed to you in our Gospel* ] in vain; [ *but make a seasonable use thereof.* ]

<sup>d</sup> 1 Cor. 3.9.  
<sup>e</sup> 2 Cor. 5.  
<sup>f</sup> 20.

2. (For he saith <sup>g</sup> [ *in the Prophet:* ] I have heard thee in a time accepted, and in the day of <sup>b</sup> salvation have I succored thee: behold <sup>3</sup> now is the accepted time [ *(spoken of) in the dispensation to men of the Gospel which we preach; and* ] now is the day of Salvation [ *come unto you.* ] )

<sup>g</sup> Esai. 49.  
<sup>b</sup> 8.  
<sup>b</sup> Deliverance.

3. [ *We beseech you, I say,* ] <sup>i</sup> giving [ *meanwhile* ] no offence <sup>k</sup> [ *to you* ] in any thing; <sup>4</sup> that the Ministry, [ *committed to us,* ] be not blamed.

<sup>i</sup> 1 Cor. 4.4.

4. But in all things <sup>l</sup> approving our selves [ *to you* ] as the ministers of God, <sup>5</sup> in much patience; in afflictions, in [ *many* ] necessities [ *and wants,* ] in distresses,

<sup>k</sup> Occasion of falling.  
<sup>l</sup> 1 Cor. 4.1.  
<sup>m</sup> Commending.  
<sup>m</sup> 2 Cor. 11.

5. <sup>m</sup> In stripes, in imprisonments, in [ *popular* ] <sup>n</sup> tumults, in [ *manual* ] labors, <sup>6</sup> in watchings, <sup>6</sup> in fastings.

<sup>n</sup> 23.  
<sup>n</sup> In toiling  
<sup>o</sup> and fro.

6. [ *By chastity and* ] pureness [ *of conversation,* ] by knowledge [ *of the divine mysteries,* ] by long-suffering, by

1 We for his sufferings accounted innocent; by his Spirit rendred Holy.

2 Might be sanctified and justified in and thro Him.

3 Now, in this life: in this life, when God sendeth his ministers unto you: sendeth his ministers to you, with the Gospel of Salvation not so evidently made known to former times. But such an accepted

time is not alwaies in this life. See Heb. 6. 5, 8. - 3. 10. - 12. 17.

4 In seeking our own corporal, or secular advantages.

5. See these sufferings repeated, chap. 11. 23.

6 Denying our selves our ordinary sleep and food.

kindness, by [the various Gifts of] the Holy Ghost [and] by [that the most excellent, of charity and] love unfained.

7. By the [efficacious] word of Truth [unadulterated,] *a* by the power of God [assisting it and us with all sorts of Miracles, and] *b* by the [complete] <sup>1</sup> armor of righteousness *c* <sup>2</sup> on the right hand and <sup>2</sup> on the left, [for acting and for sustaining.]

8. By honor and dishonor; by evil report, and good report, [as they happen:] As deceivers [of the world,] and yet [found] true;

9. As [obscure and] unknown, and *d* yet *e* well known [to God and good men, and conspicuous in mighty works:] *f* As dying [in our passing thro so many perils,] and [yet] behold we live [still:] *g* as chastened, and [yet] not killed:

10. As sorrowful, [for our secular appearance much afflicted, and] yet always rejoicing: As poor [and indigent,] yet making many [spiritually] rich: As having nothing, and yet [in Christ our Lord] <sup>3</sup> *b* possessing all things.

11. O ye Corinthians, our mouth is open [ed in free speech] unto you; our heart is enlarged [in great affection toward you.]

12. Ye are not <sup>i</sup> straitned in us, [nor have a small place in our affections:] but ye are straitned in your own bowels [of small affection toward us.]

13. Now *k* for a recompence, in the same [reciprocal love toward me your Father (for)] I speak as unto my children, be ye also enlarged [in your affections toward us and toward the truth taught by us]

14. <sup>4</sup> [And] <sup>1</sup> be not ye [any longer so affectionately inclined, and so] <sup>5</sup> unequally [and unsuitably] yoked [together, and combined in such amity and freindship] with, <sup>6</sup> unbelievers [and Idolaters.] For what *m* fellowship hath righteousness with unrighteousness? and what *n* communion hath light with darkness?

<sup>1</sup> All Christian virtues.

<sup>2</sup> Sword Eph. 6. 17. and Shield. Eph. 6. 16. Offensive and defensive: for the spiritual conquering of others; for the spiritual preserving of our selves against men, and Angels.

<sup>3</sup> Possessing all things, in contentedness of mind; in the Grace and favor of God; in the inheritance of Glory; in the not wanting any thing temporally necessary.

<sup>4</sup> The first christians few; and, to avoid the cross, apt to comply with the world, and the former religions thereof, more

then was meet; and by their false teachers, who also shunned the Cross, indulged herein (who alienated their affections also from the Apostle.) Therefore of this the solicitous Apostle often admonisheth them. See 1 Cor. 8. 4, 5. - 5. 9, 10. - 6. 1. &c. 1 Cor. 10. 14, 19, 20.

<sup>5</sup> Unequally: the one being light, the other darkness, &c.

<sup>6</sup> Idolaters, communicating with them in their Idol-Feasts, and some other religious Ceremonies, as likewise in civil affairs, marriages, commerce, &c.



15. And what concord hath Christ, [*our Lord,*] with Belial, [*theirs?*] or what part hath he that believeth with an Infidel?

16. And what agreement hath the Temple of God with Idols? For *a* ye are the Temple of the living God. As God hath said; *b* I will dwell *c* in them, and walk *c* in them; and I will be their God, and they shall be my people

17. *d* Wherefore come out *2* from among them, and be ye separate, saith the Lord, and *e* touch not the [*ir*] unclean thing[s]; and I will receive, [*and accept of,*] you.

18. *f* And will be *g* a Father unto you, and ye shall be *h* my Sons and Daughters, saith the Lord Almighty.

*a* 1 Cor. 3.  
16. 6. 19.  
*b* Lev. 26.  
12. Ezek.  
37. 27.  
*c* Among  
them.  
*d* Elai. 52.  
11.  
*e* 1 Cor. 10.  
23, 21.  
*f* Jer. 31.  
1, 2.  
*g* For a Fa-  
ther.  
*h* To me  
for Sons.

C H A P. VII.

1. **H**AVING therefore these [*high*] promises [*of Gods making his habitation within us, and making us his sons and daughters;*] Dearly Beloved, let us cleanse our selves *3* from all *i* filthiness [*both*] of the flesh, and spirit; perfecting Holiness [*and purity both in body and soul,*] in the [*reverence and*] fear of [*this holy*] God.

2. [*And*] *k* receive [*ye*] us [*reciprocally into your best affections;* for] we have [*in our ministry*] wronged no man [*of you,*] we have corrupted no man. [*of you,*] *l* we have *m* defrauded no man [*of you.*]

3. I speak not this to condemn, [*or reproach,*] you [*there-with, but only to clear myself;*] for I have said before, *n* that you are [*most affectionately lodged*] in our hearts, to dy and live with you [*for the advancing of your good.*]

4. Great, [*you see,*] is my *o* boldness [*and freedom*] of speech toward you, [*and*] great [*also*] is *q* my glorying [*in, and*] of, you: [*now*] I am filled with comfort, [*and*] I am exceeding joyful in all [*these*] our tribulation[s].

5. For *r* *s* when we were come [*from Ephesus*] into Macedonia our flesh had no rest, but we were troubled on every

*i* Defile-  
ment.  
*k* 2 Cor. 6.  
13.  
*l* Act. 20. 33.  
*m* 2 Cor. 12.  
17.  
*n* Coveted.  
*o* 2 Cor. 6.  
12.  
*p* 2 Cor. 6.  
11.  
*q* Freeness.  
*r* 2 Cor. 8.  
7, 24. - 9. 2.  
*s* 3. 2, 3.  
- 7. 14.  
*r* As we  
went.  
*s* 2 Cor. 2.  
13.

1 A name signifying *Rebel* appropriated to the *Diabol*, or Arch-rebel, or wicked one. No man being called abstractively Belial; but, a Son, or a man, of Belial. See the name first used. Deut. 13. 13.

2 See Elai. 52. 11. compare. 4. the Prophet speaks of the reduction from the Babilonian Captivity; a type of the delivering

of the Gentiles from Idolatry.

3 The Apostle seemeth chiefly to intend the two great sins of the unbelievers, Idolatry, and Fornication usually attending it. Rev. 2. 20. which defile both Soul, and Body. See 1 Cor. 6. 18. - 8. 7. and were frequently committed by the Heathen-Corinthians.

- a** Allusion to Deut. 32. 25.  
**b** The lowly.
- side: <sup>a</sup> without ~~were~~ <sup>1</sup> fightings [*from the unbelievers,*] with-  
in ~~were~~ <sup>2</sup> fears, [*for you and others already converted.*]
6. Nevertheless God, that comforteth <sup>b</sup> those who are  
cast down, comforted us by the coming of [*our Coadjutor*]  
Titus [*thither to me.*]
7. And not by his coming only, but by the consolation,  
wherewith he was comforted [*also*] <sup>c</sup> in you; when he told  
us your earnest desire [*of refreshing all things*], your [*sad*]  
mourning, your <sup>3</sup> <sup>d</sup> fervent mind towards me; so that I re-  
joiced [*now*] the more [*exceedingly from the occasion of my*  
former grief.]
8. <sup>e</sup> For, tho I made you sorry with a letter, I do not [*now*]  
repent, <sup>f</sup> tho I did <sup>4</sup> repent: For I perceive [*and am glad,*]  
that the same Epistle made you sorry, tho it were but for a sea-  
son [*and much for your benefit.*]
9. Now I rejoice, not that ye were made sorry; but that  
ye sorrowed to repentance, [*and amendment.*] For [*I per-*  
ceive by Titus, that] ye were made sorry <sup>g</sup> after a godly man-  
ner; that ye might receive dammage by us in nothing, [*ei-*  
ther spoken or written by us.]
10. For [*such*] <sup>5</sup> <sup>b</sup> Godly sorrow worketh <sup>i</sup> <sup>a</sup> <sup>6</sup> repen-  
tance [*tending*] to Salvation, [*and*] <sup>k</sup> not to be repented  
of; but <sup>7</sup> the sorrow of the world <sup>8</sup> worketh death, [*and*  
*we have reason to be sorry for it.*]
11. For behold this selfsame thing, <sup>1</sup> that [*upon receipt of*  
*my threatening letter*] ye sorrowed after a godly sort, what <sup>m</sup>  
carefulness [*of any way so offending God or us*] it wrought in  
you; yea ~~what~~ <sup>n</sup> clearing of your selves [*from such guilt;*]  
yea ~~what~~ indignation [*against such offences;*] yea ~~what~~ fear  
[*of partaking such faults or incurring my censures;*] yea ~~what~~  
vehement desire [*to have these faults amended;*] yea ~~what~~  
zeal [*against,*] yea ~~what~~ revenge [*used upon, such delinquen-*  
*cies.*] In all things, [*and by all ways,*] you have approved  
your selves [*to me*] to be clear in this matter, [*and not in-*  
*volved and chargeable with those faults.*]
- <sup>1</sup> S. Paul, in his first visit of Macedonia, suffered more both from Jew and Gentile then any where else, see A. S. 16. 9. &c. - 17. 5. &c. but what he suffered in this 2d S. Luke hath not related. See A. S. 20. 1.
- <sup>2</sup> <sup>a</sup> Or, fears from false Brethren.
- <sup>3</sup> Affection toward me, grief to offend me, zeal to vindicate me against all calumnies, &c.
- <sup>4</sup> Much regretting your affliction thereby, as likewise dreading some ill consequent thereof.
- <sup>5</sup> Sorrow for God and our neighbor offended by our sin.
- <sup>6</sup> A change of mind, and amendment of our faults. (See v. 11.) the natural fruits of Godly sorrow.
- <sup>7</sup> A despairing or passionate sorrow for the want or loss of worldly things, pleasures, riches, honors, &c.
- <sup>8</sup> Is sinful, displeasing to God, advancing only our destruction, and the death both of body and soul.

12. Wherefore, tho I wrote [*so passionate a letter*] unto you, I did it not for his [*particular*] cause, <sup>1</sup> that had done the wrong, [*out of a delight to have him punished;*] nor for his cause <sup>2</sup> that [*had*] suffered wrong, [*out of a particular kindness to have him righted;*] <sup>a</sup> but [*generally,*] that our <sup>b</sup> care [*and solicitude*] for you, <sup>3</sup> in the sight of God, might appear unto you.

<sup>a</sup> 2 Cor. 2. 9.  
<sup>b</sup> Diligence for you, might be made manifest before God.  
<sup>c</sup> We have bin comforted with.

13. Therefore <sup>a</sup> we were comforted in your [*giving us such*] comfort: yea and exceedingly the more joied we for the Joy of Titus [*also,*] because his spirit was [*exhilarated and*] refreshed by you all.

14. For [*now,*] if I have boasted any thing to Him of you, I <sup>a</sup> am not ashamed; but, as we speak all things to you in [*sincerity and*] truth, even so our boasting, which I [*have heretofore*] made before Titus <sup>a</sup> [*of you,*] is found a truth.

<sup>d</sup> Have not bin put to shame.  
<sup>e</sup> 2 Cor. 8. 7.

15. And his <sup>f</sup> inward affection is [*yet*] more abundant toward you, <sup>g</sup> whilst he remembreth the [*late*] obedience of you all: how you received him [*representing my authority, and the message that he brought you from me,*] with [*all humble,*] fear, and trembling.

<sup>f</sup> Bowels.  
<sup>g</sup> When he remembers.

16. I rejoice therefore, that I can have *such* confidence in you <sup>b</sup> in all things.

<sup>b</sup> 2 Cor. 2. 9.  
Phil. 2. 11.  
2 Thess. 3. 4.  
Phil. 8. 11.

## C H A P. VIII.

I. **M**OREOVER, Brethren, [*In this confidence of you,*] we <sup>i</sup> do you to wit of the Grace of God bestowed on the Churches of <sup>3</sup> Macedonia.

<sup>i</sup> Make known unto you the Grace.

2. How that in a great trial of affliction, [*yet*] the abundance of their joy [*in, and affection to, the Christian profession,*] and [*also,*] their deep poverty [*amidst such sufferings,*] abounded to the riches of their liberality [*toward the necessities of the distressed Saints in Judea*]

3. For to *their* power (I bear record,) yea and beyond their power, *they were* willing of themselves, [*unsolicited by me, to this duty*]

4. Praying us with much intreaty, that we would re-

<sup>1</sup> The incestuous person, and his injured Father. 1 Cor. 5. 1. The man that sued his Brother. 1 Cor. 6. 1. those defrauded, &c. 1 Cor. 6. 8.

<sup>2</sup> For a right discharge of my ministry in the sight of God.

<sup>3</sup> The Churches of Philippi, Thessalonica, Berea, &c.

<sup>a</sup> Charity and liberality of administration toward the Saints.

<sup>b</sup> Ad. 11. 29.

Rom. 15. 16.

1 Cor. 16. 1.

2 Cor. 9. 2.

<sup>c</sup> And not as we hoped,

<sup>d</sup> That we might intreat.

<sup>e</sup> 1 Cor. 16. 1.

<sup>f</sup> Among you this charity also.

<sup>g</sup> But.

<sup>b</sup> 1 Cor. 1. 5.

and 1 Cor. c. 12. and

c. 14.

<sup>i</sup> Word.

<sup>k</sup> 2 Cor. 7. 11.

<sup>l</sup> Ye abound.

<sup>m</sup> Charity.

<sup>n</sup> Being rich.

<sup>o</sup> 1 Cor. 7. 25.

<sup>p</sup> Prov. 19. 17. Matt.

10. 41.

<sup>q</sup> As many of you as

formerly began from

a year ago

not only to do, but also

to resolve.

<sup>r</sup> 2 Cor. 9. 2.

<sup>s</sup> Willing.

<sup>t</sup> And now consummate

ceive [ *this* ] their <sup>a</sup> Gift, and <sup>b</sup> fellowship of ministry to the Saints.

5. And <sup>c</sup> this *they did*, not as we hoped, but [ *much beyond our expectation, and in the first place* ] gave their own selves [ *in person* ] to the Lord, and unto us by the will [ *and good pleasure* ] of God, [ *to be employed also in such a service, as we thought meet.* ]

6. <sup>d</sup> Inasmuch that, [ *upon such their forwardness,* ] we desired Titus, <sup>e</sup> that as he had, [ *in his last visit of you,* ] begun, so [ *now* ] he would also finish <sup>f</sup> in you the same Grace, [ *and deed of charity* ] also.

7. <sup>g</sup> Therefore, <sup>b</sup> as ye abound in every [ *other* ] thing, in Faith, and <sup>i</sup> utterance, and knowledge, and in all <sup>k</sup> diligence [ *of a christian conversation,* ] and in your love to us, <sup>l</sup> see that ye abound in this Grace also [ *of bounty and charity to our brethren.* ]

8. I speak not [ *this* ] <sup>2</sup> by [ *way of* ] commandment <sup>3</sup> [ *or injunction,* ] but [ *only* ] by occasion of the forwardness [ *I see* ] of others, and to prove the sincerity of your love [ *to Christ and his Saints, in comparison of theirs.* ]

9. For ye know the <sup>m</sup> Grace [ *and bounty* ] of our Lord Jesus Christ, that <sup>n</sup> tho he was rich, yet for your sakes he became poor, that ye, thro his poverty, might be rich.

10. And <sup>o</sup> herein I give my <sup>2</sup> advice, for [ *that* ] this is [ *very* ] <sup>p</sup> expedient for you [ *to compleat the good work you have undertaken; as* ] <sup>q</sup> who have <sup>1</sup> begun before not only to do [ *something,* ] but also <sup>r</sup> to be forward [ *and zealous, in this matter now* ] a year ago.

11. <sup>s</sup> Now therefore perform [ *and consummate* ] the doing of it, that as *there as* <sup>a</sup> <sup>1</sup> readiness to will, so there may be a performance also [ *of your good resolutions,* ] out of that [ *present livelihood* ] which you have.

12. For if <sup>v</sup> there be first [ *but* ] a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13. For I *mean* not [ *in this,* ] that other men be eased [ *and enabled to live;* ] and you, [ *on the other side, over* ] burdened, [ *and brought to want.* ]

<sup>t</sup> And now consummate the work. <sup>1</sup> Forwardness to resolve. <sup>v</sup> The forwardness precede.

<sup>1</sup> See 1 Cor. 7. 6. note. 3

<sup>2</sup> There are several higher degrees of the Acts of Charity and other christian virtues, that are not in precepto, and may be omitted without sinning, yet are in Consilio; and the performance of them most highly

acceptable to God.

<sup>3</sup> The collection was perfected by many smaller contributions provided, and made, at several times, as their gains came in. See 1 Cor. 16. 2.

14. But by an equality [ *amongst fellow-christians* ; ] that now at this time your abundance may be a supply <sup>1</sup> for their want, that their abundance also, [ *at another time* , ] may be a supply for your want ; that there may be [ *an* ] equality [ *in supplying wants* . ]

15. As it is written : <sup>a</sup> They, that <sup>b</sup> had gathered much, had nothing over ; and He, that had gathered little, had no lack.

16. But <sup>c</sup> thanks be to God, which put the same earnest care, [ *as I had* , ] into the heart of Titus, for [ *establishing this Grace in* ] you.

17. For indeed he [ *not only* ] accepted <sup>d</sup> the exhortation [ *and request I made to Him concerning this imploiment ;* ] <sup>e</sup> but, being more forward [ *of himself* , ] of his own accord, he went [ *now this journey* ] unto you.

18. And we have sent with Him the <sup>f</sup> Brother, whose praise, [ *in his diligent laboring* <sup>4</sup> ] in the Gospel, is [ *spread* ] throughout all the Churches.

19. And not that only ; but who was also chosen of the Churches to travel with us [ *to Jerusalem* ] with this <sup>g</sup> Grace [ *and charity* , ] which is administred [ *and dispensed* ] by us [ *amongst the necessitous Brethren there* , ] to the Glory of <sup>h</sup> the same Lord, and to the declaration of your ready mind [ *to relieve the poor Saints* . ]

20. <sup>i</sup> [ *We, by procuring some companions* , ] <sup>k</sup> avoiding this, that no man should blame us in [ *our accounts of* ] this abundance [ *of charities* , ] which is administred by us.

21. <sup>l</sup> <sup>m</sup> Providing [ *thus* ] for honest things not only in the sight of the Lord, but [ *also* ] in the sight of men.

22. And we have sent with them our Brother, <sup>n</sup> whom we have oftentimes proved diligent in many things, but now much more diligent [ *in this imploiment towards you* , ] upon the great confidence, which <sup>o</sup> I [ *and he* ] have in you.

23. Whether <sup>p</sup> any do enquire of Titus, he is my partner and fellow <sup>q</sup> helper concerning you [ *in converting you to* ]

<sup>a</sup> Exod. 16. 18.

<sup>b</sup> Had much.

<sup>c</sup> 2 Cor. 8. 6.

<sup>d</sup> See, before, vers. 6.

<sup>e</sup> Nay being more dili-

gent, he

went out,

to you of

his own

accord.

<sup>f</sup> Who is

praised for

the Gospel.

<sup>g</sup> Charity

dispensed

by us. Gift.

<sup>h</sup> The Lord

himself

and your

forward-

ness.

<sup>i</sup> 1 Cor. 16.

3. 4.

<sup>k</sup> Taking

care of.

<sup>l</sup> Forecast-

ing what

will be

honest.

<sup>m</sup> Rom. 12.

17.

<sup>n</sup> He hath

toward

you.

<sup>o</sup> For Titus.

<sup>p</sup> Labourer.

<sup>1</sup> The Christians in Judea, in those first times, more necessitous then others by reason of the zealous persecutions of the unbelieving Jews ; of the frequent contentions of that Nation with the Romans ; and of famine caused by the wars.

<sup>2</sup> The Apostle's custome to refer all good in us to God as the donor thereof. See before, vers. 1.

<sup>3</sup> Supposed S. Luke, Pauls frequent

fellow-traveller, who was also now with Him in Macedonia. See Act. 16. 10. -20. 5.

<sup>4</sup> Perhaps the Apostle might have some reference to S. Lukes Gospel, written by Him before the Acts. Or perhaps to his more exact preaching of it, who was so particularly inform'd in it.

<sup>5</sup> Some eminent person, uncertain, elected, as S. Luke, by the Churches, vers. 19.

<sup>a</sup> Whether  
our bre-  
thren.  
<sup>b</sup> Apostles.  
<sup>c</sup> See 1 Cor.  
11. 7.

*Christ:* ] <sup>a</sup> or our brethren, [*sent with Him,* ] *be enquired-of,*  
*they are* the <sup>b</sup> Messengers [*and Apostles* ] of the churches,  
<sup>c</sup> and <sup>1</sup> the glory of Christ, [*and his Profession,* ]  
24. Wherefore shew ye to them, and before the churches,  
[*that deputed thee,* ] the proof of your love [ *to me, and the*  
*Saints,* ] and of our boasting on your behalf.

## C H A P. IX.

d Now con-  
cerning the  
Contribu-  
tion.

e Rom. 15.

26. 1 Cor.

16. 1. 2 Cor.

8. 4.

f 2 Cor. 8.

10.

g The emu-  
lation from

you.

2 Cor. 8.

17, 18, 22.

h But, or,

now.

i Put to

shame in

this confi-

dence of

boasting.

k Blessing.

l Before de-

clared.

which hath

been so

spoken of

before.

m Prov. 22.

9. Gal. 6. 9.

n Rom. 12.

8.

o Prov. 11.

25. Ecclef.

35. 9. Rom.

12. 8.

p Charity.

1. <sup>d</sup> **F**OR, <sup>2</sup> as <sup>e</sup> touching [ *the exciting of your good af-*  
*fection toward* ] the ministring to the [ *poor* ] Saints  
[ *in Judea, I conceive* ] it is superfluous for me to  
write to you.

2. For I [ *well* ] know the forwardness of you mind ;  
for which I boast of you to them of Macedonia, that Achaia  
was *s* ready a year ago ; and *s* your zeal hath, [ *here,* ] pro-  
voked very many.

3. <sup>b</sup> Yet have I sent the Brethren, lest our boasting of you  
should be in vain in this behalf, that, as I said, ye may be  
ready.

4. Lest haply, if they of Macedonia, [ *to whom I have re-*  
*ported such things of you,* ] come with me, and find you un-  
prepared, we, ( that we say not you ), should be <sup>i</sup> ashamed in  
this same confident boasting.

5. Therefore I thought it necessary to exhort the brethren,  
that they would go before unto you, and make up before-  
hand <sup>k</sup> your bounty, <sup>l</sup> whereof ye had notice before, that  
the same might be ready, as a matter of bounty [ *speedily and*  
*freely given,* ] and not of covetousness, [ *difficultly and slowly*  
*extorted from you.* ]

6 But this I *say* [ *toward the advancing of your charity ;*  
*that* ] <sup>m</sup> He, that soweth sparingly, shall reap sparingly ;  
and He, which soweth <sup>n</sup> bountifully, shall reap [ *also* ] boun-  
tifully.

7. Every man, according as he purposeth in his heart [ *to*  
*give,* ] *so let him give* [ *cheerfully and readily, and* <sup>n</sup> ] not  
grudgingly, or of necessity, [ *and as forced to it by importuni-*  
*ty :* ] for <sup>o</sup> God loveth a cheerful giver.

8. And God is able to make all <sup>p</sup> Grace [ *and mercy,*

<sup>1</sup> <sup>c</sup> Or, the Glory of the Gospel of Christ.  
<sup>c</sup> Or, of the Christian Profession. Chief  
members of Christs Body, chief Ministers  
in his Church.

<sup>2</sup> <sup>c</sup> Or, as touching the great necessity  
of ministring, &c.

<sup>3</sup> Gr. ἐπιευλογίας. In benedictionibus.

shewed by you, to] abound [the more] towards you, that ye alwaies, having all-sufficiency in all things, may <sup>a</sup> abound in every good work [of charity toward others.] <sup>a</sup> Have plenty for. Phil. 112, 3, 9.

9. As it is written: <sup>b</sup> He hath [sown and] dispersed a-<sup>b</sup> broad; He hath given to the poor, his righteousness [and liberality] <sup>1</sup> remaineth for ever, [supplied with plenty.] <sup>3, 9.</sup>

10. Now he, <sup>c</sup> that minisreth [the] seed to the sower <sup>c</sup> Elai. 55. [thereof,] both minister bread for your [own] food, and multiply your seed sown [amongst others, to bring forth plentifully unto you,] and increase [unto you] the fruits of your righteousness [and bounty.] <sup>10.</sup>

11. Being enriched [from him] in every thing to [the exercising of] all <sup>d</sup> bountifulness [to your brethren,] which <sup>d</sup> 1 Cor. 1. 11. - 4. 15. causeth thro us [who dispense it, and the Saints whom ye relieve, much] thanksgiving <sup>2</sup> to God [on your behalfs.]

12. For <sup>e</sup> the administration of this [3 oblation and] <sup>e</sup> Distribution of this oblation. service not only supplieth the want of the Saints, but is also abundant [and fruitful] by [the return of] many thank-<sup>f</sup> Rom. 15. 27. Phil. 2. 25, 30. givings unto God [both for it and also for you.]

13. (Whiles by the experiment of this ministration [of yours,] they glorify God, [both] for [this] your [apparent and,] <sup>g</sup> professed subjection unto the Gospel of Christ, and for your <sup>h</sup> liberal distribution unto them, and unto all men.) <sup>g</sup> The subjection of your confession. <sup>h</sup> Liberality of communicating.

14. And by their praier for you, [as those] which [love and] long after you for the exceeding Grace of God, [abounding in so great variety of spiritual endowments, <sup>i</sup> they have heard to be] <sup>i</sup> See c. 8. 7. 1 Cor. c. 12, and c. 14. 4 in you. <sup>k</sup> Toward you.

15. Thanks be unto God for [this] his [exceeding Grace, and] <sup>4</sup> unspeakable Gift.

1 Remaineth for ever, both in the temporal and eternal reward thereof, Ps. 112. 9. His horn exalted with honor, vers. 6. Himself had in everlasting remembrance, vers. 2. His seed blessed and mighty upon earth. Whereas, vers. 10. the wicked and illiberal shall melt away, and his desire perish.

2 Or, to God for his gifts administered by you, you are the occasion, that God is praised for such relief.

3 Alms, an Evangelical λειτουργία,

service and sacrifice to God, Phil. 4. 18. Heb. 13. 16. Phil. 2. 25, 30.

4. These extraordinary spiritual gifts were most eminent in this Church of Corinth; and especially that, most admired, of Tongues. See 1 Cor. 14. 26. and much famed abroad. Which Gifts perhaps occasioned to some of them the slighting of the Apostle; who, next, proceeds to a just and necessary vindication of himself, and his Honor, to maintain to them his Doctrine, see chap. 11. 2, 3.

## C H A P. X.

1. **N**OW I [*the same*] Paul my self beseech you by the meekness and gentleness of Christ [*whom I imitate,*] who, [*(as some of you please to say, a)*] <sup>a</sup> in presence am base [*and lowly in my language and behavior*] among you, but being absent [*in my letters*] am [*high and*] <sup>b</sup> bold toward you.

<sup>a</sup> Who; when I am in person among you am lowly. In outward appearance. <sup>1</sup> Cor. 2. 3. <sup>2</sup> Cor. 10. 10. <sup>b</sup> Confident. <sup>c</sup> Reckon.

2. But I beseech you, [*by that supreme pattern of meekness,*] that I may not [*have occasion to*] be bold [*also*] when I am present; with that [*just*] confidence [*and courage,*] wherewith I think [*my self obliged*] to be bold against some, [*(if not amended first),*] which <sup>c</sup> think of us, as if we walked [*meerly*] according to the flesh, [*the passions, fears, interest, and impotencies, thereof.*]

3. For [*know ye, that*] tho we walk in the flesh, [*and the many infirmities thereof,*] yet we do not war after the flesh [*and the feeble waies it useth.*]

<sup>d</sup> 1 Cor. 2. 4, 5, 6. <sup>e</sup> To God. <sup>f</sup> Jer. 1. 10. <sup>g</sup> Reasonings.

(4. For the <sup>2</sup> weapons of our warfare are not [*weak and*] carnal, but <sup>d</sup> mighty <sup>e</sup> thro God, [*and such as have a divine force*] to the <sup>f</sup> pulling down of <sup>3</sup> strong holds.)

5. Casting down <sup>g</sup> Imaginations [*and Reasonings,*] and every high [*and lofty*] thing, that exalteth it self against the [*right*] knowledg of God; and bringing into captivity every [*rebellious*] thought to the obedience of Christ [*and the Gospel.*]

<sup>b</sup> Act. 5. 5. - 8. 20, 21, 24, 26. - 13. 10, 11. 1 Tim. 1. 20. <sup>2</sup> Cor. 13. 3. <sup>i</sup> Shall have bin fulfilled. <sup>k</sup> 1 Cor. 14. 37. 1 Jo. 4. 6. <sup>l</sup> Conclude. <sup>m</sup> 1 Cor. 13. 10.

6. And having in a readiness <sup>b</sup> to revenge all disobedience [*that shall obstinately persist,*] when your obedience, [*who will relent upon this our admonition,* <sup>i</sup>] is [*once*] fulfilled [*and reduced into good order.*]

7. Do ye look [*and judg*] on things [*only*] after the outward [*and corporal*] appearance? [*But*] <sup>k</sup> if, [*further,*] any man trust to, [*and confide of,*] himself that he is [*a chosen Minister or Servant of*] Christs, let him of himself [*call to mind and*] <sup>l</sup> think this again, that [*in the same manner*] as He is Christs, so are we Christs.

8. <sup>m</sup> For though I should boast somewhat more [*then this*]

<sup>1</sup> See note on, 1 Cor. 2. 3.

<sup>2</sup> The Word of God; his Grace and Holy Spirit, Miracles of all sorts, Eminent wisdom and Patience, and Continuity,

and other christian virtues. See ch. 6. 4, 5, 6, 7.

<sup>3</sup> Of Human reason and wisdom; habituated vice; hostile opposition, &c.



of our <sup>a</sup> authority [ *beyond other disciples of our Lord,* ] ( yet <sup>a</sup> Gal. 1. 1, 12. which the Lord hath given us [ *to use discreetly* ] <sup>b</sup> for edification, [ *as much as may be,* ] and not for your destruction, ) <sup>b</sup> 1 Cor. 5. 5. 2 Cor. 2. 6, 7, 8. <sup>c</sup> I should not be ashamed. <sup>c</sup> 1 Cor. 12. 6.

9. That I may not seem, as if, [ *being a man of no efficacy and power,* ], I would <sup>d</sup> terrify you [ *only* ] by [ *some high-writ* ] letters. <sup>d</sup> As it were to. <sup>e</sup> Heavy. <sup>f</sup> 1 Cor. 2. 3, 4.

10. For his letters ( say they ) are <sup>e</sup> weighty and powerful ; but <sup>f</sup> his <sup>2</sup> bodily presence is weak [ *and mean* ], and his <sup>2</sup> speech [ *and expression* ] contemptible. <sup>g</sup> Conclude. <sup>h</sup> Distinguish our

11. [ *But* ] let such a one <sup>g</sup> think this, that such as we are in word by letters, when we are absent ; such *will we be also* in deed [ *and effect,* ] when we are present, [ *over those under this our charge, who persist unreformed.* ] <sup>h</sup> Compare with any of those that. <sup>i</sup> Understand it not, <sup>k</sup> Nay ; neither will we. <sup>l</sup> 2 Cor. 11. 4.

12. For, [ *as for any further contest with these men,* ] we dare not <sup>b</sup> make our selves of the number, or compare our selves [ *in this vaunting way* ] with some [ *among you,* ] who commend themselves, [ *without weighing at all other mens greater labors, or deserts:* ] But they [ *thus* ] <sup>4</sup> <sup>5</sup> measuring themselves [ *and their worth,* ] by [ *no rule but* ] themselves, and comparing themselves with [ *no other mens works but only* ] amongst themselves, [ *in this* ] <sup>i</sup> are <sup>6</sup> not wise. <sup>m</sup> Line.

13. <sup>k</sup> But we will not boast of things, that are without our [ *line and* ] measure [ *in other mens works and plantations, as they do ;* ] but [ *only* ] according to the measure of the <sup>m</sup> rule, <sup>n</sup> which God hath distributed unto us, a measure [ *which he hath made, ( ye know, )* ] to reach even unto you. <sup>n</sup> By which God hath divided. <sup>o</sup> For we do not over extend our selves, as they which

14. <sup>o</sup> For we stretch not our selves beyond our measure, [ *when we assume to our selves the planting of your Church,* ] as tho we reached not [ *with our measure* ] unto you : For we <sup>p</sup> are come as far as to you also, [ *the first there,* ] in preaching the Gospel of Christ. <sup>p</sup> Came foremost as far as you in the Gospel of Christ. <sup>q</sup> Rom. 15. 20.

15. Not boasting, [ *I say,* ] of things without our measure, *that is,* <sup>q</sup> [ *within the line* ] of other mens labors [ *and plan-*

<sup>1</sup> Specially over the Church of Corinth founded by him. See 1 Cor. 3. 10. - 4. 15. and 2 Cor. 10. 13.

See note on 1 Cor. 2. 3. See his vindication of himself in respect of both these in 2 Cor. 11. 6, 7. By which 7th verse it seemeth, That his person was less valued and more contemned by some of them, because he wrought at his trade, and got his living with Hand-labor.

<sup>3</sup> The Greeks specially affecting and

and addicted to high and swelling language. The Greek tongue also by several peculiar compositions of words, &c. affording this beyond other languages.

<sup>4</sup> Well-considering other mens greater deserts destroys self-conceit.

<sup>5</sup> Or. Measuring themselves by themselves, by their Fancy, not their deeds, or service.

<sup>6</sup> Not equal and impartial Judges of their own praise, and worth.

tations,] but [contrarily] having hope, when your Faith is increased,<sup>1</sup> [and this your conversion perfected,] that we shall be [yet further] <sup>a</sup> enlarged, by you[r help <sup>2</sup>,] <sup>b</sup> according to [this] our rule abundantly;

<sup>a</sup> Magnified in you.  
<sup>b</sup> Or in respect of.

<sup>c</sup> Rom. 15. 17, 18, 19, 20.

<sup>d</sup> Rule.

<sup>e</sup> Over those regions that are ready.

<sup>f</sup> Jer. 9. 24.

<sup>g</sup> Rom. 2. 29. 1 Cor.

<sup>h</sup> 4. 5.

16. To preach [and <sup>a</sup> plant] the Gospel in the regions [also] beyond you, and not [to need] to boast [and glory] in another mans <sup>d</sup> line <sup>e</sup> of things, [that were first by another] made ready to our hand.

15. But <sup>f</sup>, [as it is written,] He that glorieth let him glory in the Lord, [in that He and his service appears acceptable to, and favored by, Him. <sup>3</sup>]

18. For not He, that commendeth himself, is [rightly] approved; but <sup>g</sup> [He,] whom the Lord commendeth.

## CHAP. XI.

<sup>b</sup> I would you would pardon me a little

piece of folly.

<sup>c</sup> You do bear.

<sup>d</sup> 2 Cor. 12.

<sup>e</sup> 6. 5. 13. 11. 16.

<sup>f</sup> Prepared you to present a pure Virgin to one man, to Christ.

<sup>g</sup> Gen. 3. 4.

<sup>h</sup> Toward.

<sup>i</sup> Gal. 1. 7.

<sup>j</sup> Do well to pardon.

1. <sup>b</sup> **W**OULD to God, you could <sup>a</sup> bear with me a little in [this] my <sup>k</sup> [seeming] folly <sup>4</sup> [of commending my self,] and <sup>5</sup> indeed bear with me.

2. For, [(that which constrains me to it,)] I am jealous over you with [a] Godly jealousy, [lest others should rob you from me,] for [that] I have <sup>l</sup> espoused you to one husband, [even our Lord,] that I may present you as a chaste [and uncorrupted] Virgin unto Christ.

3. But I fear lest, by any means, <sup>m</sup> as the Serpent beguiled [the Virgin] Eve, thro' his subtilty [and fair speeches, promising new knowledg and new advantages;] so your minds should be <sup>n</sup> corrupted from the [truth, and] simplicity, that is <sup>n</sup> in Christ.

4. For, [indeed,] if <sup>6</sup> He that cometh <sup>7</sup> [to you after me,] preacheth [to you] another Jesus, whom we have not preached; or if ye receive [by Him] another Spirit, which ye have not received [by us,] or <sup>8</sup> another Gospel, which ye have not accepted [already before, then] ye might <sup>p</sup> well bear with, [and kindly entertain,] Him.

1 Shaken now by these false Apostles:

2 <sup>a</sup> Or, in respect of.

3 And again, in that all the good, that is in his actions, comes from Him. See 1 Cor. 3. 5. 15. 10.

4 Not for my self, but for Gods cause.

5 Corrupted with the false doctrines of

the Gnosticks and others, and with human eloquence.

6 Some chief false Apostle. See 2 Cor. 10. 11.

7 That cometh to you from Judea, and vaunteth himself to be of Christ, or of Cephas. 1 Cor. 1. 12.

5. For, [ *in planting of this Gospel among you, if ye have receiv'd none other,* ] I suppose [ *that* ] <sup>a</sup> I was <sup>b</sup> not a whit behind the very chiefeſt Apoſtles, [ *theſe, whoſe followers they pretend themſelves.* ]

6. ( But, <sup>1</sup> tho I be [ *accounted* ] <sup>a</sup> <sup>2</sup> rude in Speech, yet [ *am I* ] not [ *ſo* ] <sup>d</sup> in knowledg: <sup>e</sup> But we, [ *and our abilities,* ] have bin thoroughly <sup>f</sup> made maniſeſt among you in all things.

7. [ *Or,* ] <sup>1</sup> have I [ *perhaps* ] committed an offence in [ *my townes and* ] <sup>3</sup> abuſing my ſelf [ *amongſt you to mean and handy labours,* ] that [ *ſo* ] you might be [ *the more* ] <sup>a</sup> exalted <sup>5</sup> [ *in your ſpiritual affairs;* ] becauſe [ *ſo* ] I have preached unto you the Goſpel of God freely, [ *and without your charge?* ]

8. [ *Befides my handy labor* ] I [ *alſo* ] robbed other Churches, [ *in* ] taking wages of them to do you ſervice [ *gratis.* ]

9. And when I was preſent with you, and wanted, <sup>6</sup> [ *yet* ] <sup>7</sup> I was <sup>b</sup> chargeable to no man; for that, which was lacking to me, <sup>i</sup> the brethren which came from Macedonia ſupplied; and in all things I have kept my ſelf from being burthenſom unto you, and *ſo* will I keep my ſelf.

10. <sup>k</sup> As the truth of Chriſt is in me, no man ſhall *ſtop* me of <sup>m</sup> this boaſting in the Regions of Achaia.

11. [ *And* ] wherefore [ *will I accept no gratuity from you?* ] becauſe I love you not? God knoweth [ *the contrary.* ]

12. But what I do that I will [ *continue to* ] do, that I may <sup>n</sup> cut off <sup>o</sup> occaſion [ *of reproaching me or boaſting of them-*

shall not be ſtopped in me. <sup>m</sup> 1 Cor. 9. 15. <sup>n</sup> 1 Cor. 9. 12.

<sup>a</sup> I have no way come ſhort of thoſe which are the moſt eminent Apoſtles. <sup>b</sup> 1 Cor. 15. 10. <sup>c</sup> 2 Cor. 12. 11. Gal. 2. 6. <sup>d</sup> 2 Cor. 10. 10. <sup>e</sup> 1 Cor. 1. 17. <sup>f</sup> 2. 13. <sup>g</sup> Eph. 3. 4. <sup>h</sup> But in every thing we are made maniſeſt among all men toward you. <sup>i</sup> 2 Cor. 4. 2. <sup>j</sup> 5. 11. <sup>k</sup> 12. <sup>l</sup> 1 Cor. 4. 10. <sup>m</sup> 11. <sup>n</sup> 9. <sup>o</sup> 6. <sup>p</sup> 2 Cor. 12. 13. <sup>q</sup> Phil. 4. 10. <sup>r</sup> 15. <sup>s</sup> Rom. 9. 1. <sup>t</sup> This boaiſting Advantage.

<sup>1</sup> A vindication of himſelf againſt their reproach, chap. 10. 10. that his bodily preference was weak and ſpeech contemptible.

<sup>2</sup> That S. Paul was alſo an eloquent and powerful Speaker, See Act. 19. 12. there called Mercury for it. See Act. 22. 1. - 24. 10. - 26. 2. - 17. 22. But, not thinking fit in his miniſtry to uſe the Grecian ſtaunting way in oſtentation thereof, that to the power of the Goſpel might not ſeem to be placed in human wiſdom. 1 Cor. 2. 4. 5. therefore was he contemned by the curious Greeks. Eſpecially perhaps being liable to ſome Soleciſms, and Hebraiſms in the Greek (being not his national) language; as alſo by reaſon of the impetus of the Spirit, apt to make hyperbatons (as is ſeen in his

Epistles;) hereby becoming ſometimes leſs intelligible.

<sup>3</sup> See 1 Cor. 4. 11. 2 Cor. 11. 27.

<sup>4</sup> Making Tents, Act. 18. 2, 3.

<sup>5</sup> <sup>a</sup> Or, exalted above the privileges and advantages of other Churches, who underwent the charge of maintaining their teachers.

<sup>6</sup> Wanted probably for his companions (moſt frequently having ſome or other with him) as well as for himſelf: which companions he ſometimes relieved alſo with his own labor: See Act. 20. 34.

<sup>7</sup> The Apoſtle did the like amongſt the Theſſalonians in Macedonia. See 1 Theſſ. 2. 9. 2 Theſſ. 3. 8, 9.

<sup>8</sup> The Philippians. Phil. 4. 10, 15, 16.

*ſelves,*

*selves,* ] from them; which desire occasion; that [for all those things <sup>1</sup> of non-self-interest, and gratuitous service,] wherein they glory, they may be found, even as we.

<sup>a</sup> Such false Apostles are deceitful workmen. 13. For <sup>a</sup> such [indeed] are, [ (what ever you esteem them for their outward shew,) but ] <sup>1</sup> false Apostles, deceitful [and counterfeit] workers, transforming themselves [before you] into the Apostles of Christ.

<sup>b</sup> 2 Pet. 2. 4. Jud. 6. 14. And no marvel, for Satan himself, <sup>b</sup> [a spirit of darkness,] is transformed [sometimes] into an Angel <sup>3</sup> of light, [seducing to evil by pretending some good.]

15. Therefore it is no great thing, if his ministers also be transformed as the ministers of righteousness [and truth;] <sup>c</sup> whose end shall be according to, [not their shew, but] works. <sup>d</sup>

<sup>e</sup> Phil. 3. 19. <sup>d</sup> See Tit. 1. 16. 2 Tim. 3. 6. 16. <sup>e</sup> I say <sup>f</sup> again; Let no man [among you] think me <sup>e</sup> See ver. 1. a fool [in this speaking of my self, and necessary vindication of my authority; or] if otherwise, yet as a fool <sup>g</sup> receive me, that <sup>f</sup> 2 Cor. 12. 6. I may [have the privilege to] boast my self a little [with you.] <sup>g</sup> Suffer.

17. [For] that which I speak [now], I speak it not <sup>4</sup> after the Lord, [or by his mandate, as if he allowed any glorying of our selves;] but as it were foolishly, [ (tho not so indeed), ] in this confidence, [which others have,] of boasting.

<sup>h</sup> Ph. 3. 3, 4. <sup>i</sup> See ver. 22. 18. <sup>b</sup> Seeing that many [with you] glory [from their privileges] after the flesh, <sup>4</sup> I will glory also.

<sup>h</sup> Do with pleasure bear with fools. 19. For ye <sup>h</sup> suffer fools gladly, seeing ye your selves are wise, <sup>5</sup> [may ye suffer worse than fools.]

<sup>1</sup> Under fair pretences hiding wicked designs, as refusing ordinary stipends to gain privately greater allowances. See ver. 13. *deceitful workers*: and ver. 20. *if a man take of you*. And Tit. 1. 10, 11, 14. (An Epistle written not long after this) for filthy Lucre. And 1 Tim. 4. 6. supposing Gain Godliness.

<sup>2</sup> It seems by ver. 22. That these false teachers, or at least some of them, were Christian Jews come from Jerusalem to Corinth, as sent thither by the Apostles there; endeavoring to mingle Judaism with Christianity, and to bring the Corinthians under the bondage of the law; disparaging S. Paul and his doctrine amongst them: Of which Judaizers, see the Apostles like complaints in many of his other Epistles, especially in that to the Galatians. The Epistle to Titus 1. 10, 11. the first to Timothy i. 6. -6. 4, 20. All these Epistles, as also that to the Romans, being written in the same year with these two to the Corinthians; namely in the last year before his going to Rome, &c at a time when

these Covetous, complying, Judaizers and false Apostles, vilifying S. Paul especially and his Doctrine, much disturbed in his Plantations the new-founded Christian Churches: Theirs being the first Heresy, with which Gods wisdom was pleased to exercise the Church even in the Apostles daies, that no times might pass away without some contentions and trials. See Phil. 3. 1. 2 Tim. 3. 6.

<sup>3</sup> Angels of Glory possessing the light of Gods presence.

<sup>4</sup> Not after the Lord, (i. e.) in such a sense as you may apprehend it; as if the Lord allowed all sorts of boasting of our selves. Or not after the Lord, i. e. by any express order, Apostolical command, or Revelation from him. See 1 Cor. 7. 6. note 7 S. Paul, as it were, here laying aside the person of an Apostle, and a messenger unto them of the laws and will of Christ; and assuming that of an injured person defending himself.

<sup>5</sup> And so need no others; no aid of wise men.

20. For ye suffer, [ *may ye commend,* ] if a man bring you into bondage [ *to the former Jewish ceremonies;* ] if a man devour [ *and make a prey of* ] you; if a man take [ *presents and gifts* ] of you; if a man <sup>a</sup> exalt himself [ *over you;* ] if a <sup>a</sup> Insult man [ *should* ] smite you on the face.

21 <sup>1</sup> I speak as concerning [ *the* ] reproach [ *and haught- b 2 Cor. 10.1* ] carriage ye endure from these false Apostles; [ *as tho c we, 10.* ] <sup>b</sup> as tho <sup>c</sup> we, <sup>c</sup> as we also have. [ *on the other side,* ] had bin weak, [ *and could have used no* ] such authority over you. [ *Howbeit, whereinfoever any [ of them ] is bold [ and thinks he may vaunt himself,* ] ( I speak foolishly, ) I am bold also [ *and no whit inferior to Him.* ]

22. <sup>2</sup> Are they, [ *these Judea-Doctors that come to you,* ] Hebrews? So am I. Are they Israelites? So am I. Are they <sup>d Rom. 11.</sup> the seed of Abraham? So am I. <sup>2. Phil. 3. 5.</sup>

23. Are they Ministers of Christ [ *abroad in the world* ] ? ( I speak [ *boastingly* ] as a fool, ) I am [ *so,* ] more [ *than they.* ] <sup>e 2 Cor. 6. 4.</sup> In labors [ *for his names sake* ] more abundant, [ *than they:* ] In stripes above measure: In prisons more frequent <sup>f 1 Cor. 15. 31. 2 Cor. 1. 10. - 4. 11.</sup> [ *than they:* ] <sup>f</sup> In <sup>4</sup> deaths oft.

24. <sup>5</sup> Of the Jews five times received I <sup>6</sup> fourty stripes save one. <sup>7</sup>

25. Thrice [ *by the Gentiles* ] was I <sup>g</sup> beaten with rods; <sup>8</sup> <sup>h</sup> <sup>9</sup> once was I stoned; <sup>8</sup> thrice I suffered shipwrack; <sup>9</sup> <sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ka</sup> <sup>kb</sup> <sup>kc</sup> <sup>kd</sup> <sup>ke</sup> <sup>kf</sup> <sup>kg</sup> <sup>kh</sup> <sup>ki</sup> <sup>kj</sup> <sup>kl</sup> <sup>km</sup> <sup>kn</sup> <sup>ko</sup> <sup>kp</sup> <sup>kq</sup> <sup>kr</sup> <sup>ks</sup> <sup>kt</sup> <sup>ku</sup> <sup>kv</sup> <sup>kx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

1 <sup>a</sup> Or, I speak it to your reproach, ( see 1 Cor. 6. 5. - 11. 22. ) that you may be ashamed of them, &c. <sup>a</sup> Or, I speak as concerning your and their reproach of us; as <sup>a</sup> tho, &c.

2 It seems these false teachers were Jews, who came from Jerusalem as Apostles, or as sent by them: and their doctrine and design, a mingling of Judaism with Christianity, complying with their sacrifices and manners; they here by the better avoiding the cross and persecution from the Jews. Of whom see the Apostles more express complaints in his Epistles to the Galatians. See Phil. 3. 1. Tit. 1. 10.

3 Hebrews: Israelities: Seed of Abraham, Gradations.

4 Eminent perils of death. See vers. 25, 26, 32. Stoning, Shipwrack, Drowning, Robberies, sentenced to death, exposed to wild beasts. See A&T. 9. 23. - 14. 19. 1 Cor. 15. 30, 31, 32.

5 All these sufferings preceded those mentioned in A&T after the 20th chapter, as did the writing of this Epistle.

6 The Jews were allowed to inflict on those of their own Nation some lesser corporal punishments: their stripes were not to exceed 40. Deut. 25. 3. these scourgings of S. Paul no where mentioned; yet they shew that even from the beginning he suffered from his own Nation heavy persecutions. See Gal. 5. 11. These sufferings from them preceding all those mentioned, A&T. c. 21. &c. See the other Apostles suffering the like punishment. A&T. 5. 40, 41.

7 One boasting mentioned, A&T. 16. 23. not the rest.

8 None of these shipwracks mentioned in the A&T. That A&T. c. 27. was some years after the writing of this Epistle.

9 Deep either Sea, or Prison. But to ly in a Dungeon for a night and a day seems not so great a matter. Probable it was at Sea in some one of his shipwracks wherein he might be tossed to and fro in the waves upon some broken peice of the ship before landing.

<sup>a</sup> Gal. 2. 4.

<sup>b</sup> A&. 20.

11. 31. 1

Pet. 4. 1.

<sup>c</sup> 1 Cor. 4.

11.

<sup>d</sup> Other

things

that I omit.

<sup>e</sup> The Con-

currence of

business

that comes

daily on

me, the so-

licitude for

all.

<sup>f</sup> 1 Cor. 9.

22.

<sup>g</sup> Scanda-

lized.

<sup>b</sup> Am not

on fire.

<sup>i</sup> 2 Cor. 12.

15.

<sup>k</sup> Governor

of the Na-

tion.

26. In journeying often [ *from country to country* ; ] in perils of waters; in perils of robbers; in perils by my own countrymen [ *the Jews* ; ] in perils by the heathens; in perils <sup>1</sup> in the City; in perils in the <sup>2</sup> Wilderness; in perils in the Sea [ *from Pyrats* ; ] in perils amongst <sup>a</sup> false Brethren, [ *men of the christian profession* . ]

27. In weariness and painfulness, <sup>b</sup> in watching often, in hunger and thirst, <sup>i</sup> in fastings often, in cold and <sup>+</sup> <sup>c</sup> nakedness.

28. Besides <sup>d</sup> those things, that are [ *afflicting me from* ] without <sup>e</sup>, that which cometh upon me daily, the care [ *and business* ] of all the Churches.

29. <sup>f</sup> Who in [ *in them* ] is weak, and I am not <sup>5</sup> <sup>f</sup> weak, [ *compassionating and complying with his weakness* ? ] Who [ *in them* ] <sup>g</sup> is <sup>6</sup> offended, and I <sup>b</sup> burn not [ *with grief and with zeal to have such offence presently removed* ? ]

30. If I must needs glory [ *thus* <sup>i</sup>, ] I will glory [ *rather* ] of the things which concern mine infirmities, [ *disgraces, and afflictions for Christ* . ]

31. The God and Father of our Lord Jesus Christ, <sup>7</sup> which is blessed for evermore, knoweth that I ly not.

32. In Damascus, <sup>8</sup> the <sup>k</sup> Governor under Aretas the King, kept the City [ *of the Damascus* ] with a garrison, desirous to apprehend, [ *and* <sup>l</sup> *to kill*, ] me.

33. And thro a window in a basket was I let down by the [ *City* - ] wall, and [ *so* ] escaped his hands.

<sup>1</sup> In Cities; Damascus, Jerusalem, Ephesus, &c.

<sup>2</sup> In Wildernesses and Deserts, in his travels.

<sup>3</sup> Hunger necessitated; *Fastings* voluntary, for spiritual ends, A&. 13. 2, 3. - 14. 23. <sup>a</sup> Cor. 7. 5.

<sup>4</sup> Poor, and thin cloathing.

<sup>5</sup> Wary to offend them; tolerating their defects; descending to their capacities.

<sup>6</sup> Offended either at others real, or imagined, faults. See Rom 14. 1 Cor. 8. Offended, at his brothers weakness; or offended, from his own weakness.

<sup>7</sup> Which is blessed, &c. A Doxology or some term of honor usually annexed by the Jews at the naming of God, frequent

with the Apostle. See Rom. 1. 25. - 9. 5.

1 Tim. 1. 11. - 6. 15. As also this Title, [ *Father of our Lord Jesus Christ* ] is often used by Him in the glorifying of God. See Eph. 1. 3. 2 Cor. 1. 3. Rom. 15. 6. Eph. 3. 14.

<sup>10</sup> Aretas, then having war with the Romans, probably did this at the request of, and out of compliance with, the Jews: as also permitted their Sanedrin to question, summon, and censure any Jews dwelling in his Dominions, for any matters of their Religion. Likely also, that S. Paul, new-come thither from Arabia a Country also then subject to this Prince, was represented to Him or his Governor by the Jews as a Roman spy: which caused to strict a watch to have apprehended him.

## C H A P. X I I.

1. <sup>a</sup> It is not expedient for me doubtless to glory [*especially in what follows, had not ye necessitated me unto it:*]

6 I will come [*now to higher matters,*] to visions, and Revelations of the Lord. <sup>b</sup> For I shall come:

2. <sup>c</sup> I knew a man, [*that was then*]<sup>1</sup> in Christ,<sup>2</sup> above <sup>c</sup> I know. 14 years ago; <sup>3</sup> whether <sup>4</sup> in the Body I cannot tell, or whe-

1 In Christ. (1.) A christian. Or In Christ, (1.) in the Spirit of Christ, and out of himself: as S. John saith, Rev. 1. 10. I was in the Spirit; opposed to S. Peters *ἐκ τῶν*. Act. 12. 11. Or, In Christ, (1.) in or by the power of Christ.

2 Some reckon this rapt to have happened unto the Apostle at Antioch. Act. 13. 3. before his first mission to the Occidental Gentiles; when he is supposed to have had revealed to him their Conversion, the Apostacy of the Jews, the coming of Antichrist. 2 Thess. 2. the return at last of the Jews, Rom. 11. &c. things, that made him cry out; O the depth, &c. Others think it to have happened to him at Jerusalem after his return out of Arabia. Act. 22. 17. when he said, that he had an extasy in the Temple. Others, at Damascus at his first Conversion, Act. 9. 12. If we read Gal. 2. 1. 14 years after, &c. and suppose that his journey to Jerusalem to have bin to the Council. Act. 15. the first conjecture is the most credible; but if we read it, 4 years after, as some would have it, which also much better agrees with the story of St Pauls life, the 2d, or 3d is more probable: which shews also, how long time ago he had bin call'd, and bin acquainted with the secrets of God.

3 We may conceive the Soul to receive a supernatural vision of celestial things, either whilst it remaineth still in the Body, or by its departing from the body for a season. (Which yet may not be called a death, because either the sensitive, or at least vegetative, soul or faculty continues meanwhile in the body, either naturally or miraculously vivifying it.) Again we may conceive a mans spirit remaining in the Body to receive such visions two several

waies; either by a real rapture of both body and spirit into that place, whereof the soul or spirit hath such vision; or else by a representation of such things really absent to the Spirit, neither the Body nor it changing at all their place; yet (as in dreams) the spirit apprehending a change of place, and a presence of the whole person to those persons, and things, which it spiritually and supernaturally, and by the power of God, not by any operation of nature or fancy, beholds. This last, if not only; most commonly happeneth; and thus, S. Pauls Rapture will be most agreeable with other Scripture-raptures. Where also are the same expressions of the transportation of the Spirit, or Body, which also the word *ἔκστασις* imports. See Rev. 1. 10. S. John said to be in spirit (1.) In the Divine Spirit, as it were his spirit in the hands and possession of that spirit, opposed to his being *ἐν ἑαυτῷ*. See Act. 12. 11. where S. Peter in his return from such a spiritual extasy is said to be *ἐν ἑαυτῷ* to have returned to himself (so a man possessed with an evil Spirit is said to be *ἐν πνεύματι ἀκαθάρτου*. Mark. 1. 23. - 5. 2.) and see Rev. 4. 1, 2. S. John taken up into the heavenly Temple, Rev. 17. 3. transported into a desert, - 21. 10. into an high mountain, See Ezek. 8. 3. the Prophet taken by the hair of the head and carried out of Chaldea; where he lived amongst those of the former captivity, to Jerusalem; and c. 11. 24. reduced.

4 Whether the Spirit remaining in the body by a spiritual representation, or whether the Spirit departing out of the Body by a real transportation, I cannot tell. Or, whether in the body rapt up with the spirit; or, whether with the Spirit departing out of the Body, I cannot tell.

*a* Snatched  
as far as.

ther out of the body I cannot tell; God knoweth; such an one <sup>a</sup> caught up <sup>1</sup> to the 3d Heaven.

3. And I knew such a man (whether in the Body, or out of the Body, I cannot tell, God knoweth.)

4. How that he was caught up into <sup>2</sup> Paradise, and [there] heard <sup>3</sup> unspeakable words, which it is not lawful, [nor possible,] for a man to utter [again and recount unto you.]

*b* 2 Cor. 11. 30. 5. Of such an one ([were it not my self]) <sup>4</sup> will I glory: yet of my self I will not glory, <sup>b</sup> but in mine infirmities.

6. Fortho I would desire to glory [also of such visions,] I shall not be [herein a vainly-bragging] fool; for [so] I will say [only what is] the truth. But now I forbear [this;]

*c* What he sees me or hears any thing from me. <sup>c</sup> left any man should think of me above <sup>c</sup> that which he seeth me to be, [in my askings and sufferings,] or that he heareth [from others] of me.

*d* Height. 7. And [indeed] left I should be exalted above measure, thro the <sup>d</sup> abundance of the revelations, there was given

1 There are three Heavens in the Jew's and Scripture language, the first Nubiferum, that region of the air above us. See Gen. 1. 20. the second Astriferum, the several orbes or regions of the Stars, above which is said to be another region of super-cælestial waters. See Psal. 148. 4. compare 7, 8. Gen. 1. 7. compare 24. the 3d Angelififerum, the Habitation of the Angels and of the Majesty and glory of God. H. b. 8. 1. called often also Cælum Cælorum. In which also are to be imagined many several altitudes and upper and lower stories of mansions (if I may so say;) Therefore is our Savior expressed, as sometimes to have passed into the heavens, Heb. 4. 14. So elsewhere to be ascended above the heavens, Heb. 7. 26. and far above all heavens. Eph. 4. 10.

2 Paradise here seems either in general to signify the same with the 3d heaven, or further to specify some particular place or part thereof; the Apostle here using this term to intimate the pleasures and joys of that place. But the Apostle's discourse in naming it after 3d heaven permits us not to make it any place inferior thereto, as if he descended from this 3d heaven into Paradise, and, in this lower place rather than that upper, heard those *ἀρρήτα μυστήρια*.

3 Some think, that the Apostle speaketh here of several things revealed to him con-

cerning Gods Counsels and purposes; touching the progress of the Gospel; the Conversions and Apostacies of Nations; and other futurities (such as he mentions in part. Rom. 11. See vers. 33. and 2 Thess. 2. 1 Tim. 4. 1. 2 Tim. 3. 1.) which were not then expedient to be totally divulged. Others, that he speaks of the incomprehensible perfections and beatitudes of the world above in what he saw and heard there, not possibly by man either to be rightly expressed or understood, according to their true greatness: Perhaps he meaneth both, tho *ἀρρήτα*, and *μυστήρια* rather favor the latter sense. Unless we read, which it is not lawful to utter to a man.

4 Such divine favors are highly to be gloried-of, except in our selves. And indeed to hinder him from any excess of glorying in them, the Apostle had a shrew'd corrective inflicted on him, vers. 7.

5 Here is seen this great Apostles great humility, both in concealing formerly such extraordinary favors; and now, not without some difficulty and disguise, mentioning them, when, for a defence of the gospel, in a manner constrained thereto; content only with such a fame, as his outward actions and deportments in serving his master Christ could no way avoid, tho these be sprinkled also with several infirmities. See 1 Cor. 2. 3.



to me <sup>1</sup> & a thorn <sup>2</sup> in the flesh [ *to prick and gall me,* ] the messenger of Satan [ *continually* ] to buffet [ *and vex* ] me, <sup>3</sup> left I should be exalted above measure. <sup>24:</sup>

8. For this thing I besought the <sup>2</sup> Lord [ *Jesus* ] <sup>3</sup> thrice, that it might depart from me.

9. And he said unto me, my <sup>m</sup> Grace is <sup>4</sup> sufficient for <sup>m</sup> Favor, thee: for my strength is made perfect, [ *and shewed more all-sufficient and illustrious,* ] in [ *mans* ] <sup>5</sup> weakness. Most gladly therefore will I rather glory in my infirmities, that, [ *thro. these,* ] the power [ *and strength* ] of Christ may <sup>n</sup> rest upon, <sup>n</sup> Inhabit me. [ *and be possessed by,* ] me, [ *and seen in me.* ]

10. Therefore I take pleasure in [ *these many* ] infirmities, in reproaches, in necessities [ *and wants,* ] in persecutions, in distresses, for Christs sake: for when I am weak [ *in the sufferings of the flesh,* ] then am I strong [ *in the influences of the Spirit, and consolations of Christ,* extending more support to me, effecting greater works by me. ]

11. [ *Thus* ] I am become [ *like* ] a fool in glorying [ *of my self; but* ] ye have compelled me [ *to it:* ] for I ought to have bin commended of you [ *against such my detractors.* ] For [ *ye have experienced, that* ] <sup>6</sup> In nothing [ *for actions, or* <sup>2</sup> Cor. 11:3 ] sufferings, ] am I behind the very chiefest Apostles, <sup>6</sup> tho <sup>5</sup> I be [ *indeed* ] nothing [ *of my self.* ]

12. Truly, the signs of an Apostle were wrought [ *by me* ]

<sup>1</sup> Some extraordinary vexation of his body, inflicted by an evil Spirit from Gods permission, is imagined here by some; ( S. Chrysostom thinks, an evil Angel impowred to buffet, or scourge him; ) Some pungent pain in some member of his body, as that of the gout, Head- or tooth-ach, or cholick, is imagined by others: Frequent assaults of Concupiscence, by others. Which seems not so probable in so great a Saint, in his old age; who writ this Epistle not long before his being carried prisoner to Rome. But more likely then any of these seem to be some publicly-observed infirmity of Body, presence, speech, which he took notice of elsewhere; amongst which also may be involved his many times being whipped & other waies shame fully intreated by the instruments of Satan. See 1 Thess. 2. 18. ( of whom Alexander was a Principal one ) to the diminishing of his reputation, and bringing some contempt upon his doctrine, from some persons less judicious. See for this Gal. 4. 13, 14. 2 Cor. 10. 10. 1 Cor. 2. 3. and the Note upon it. And this last con-

jecture seems also more favored by our Saviors answer to him requesting to have it removed, vers. 9. and by the infirmities named, vers. 10.

<sup>2</sup> See vers. 9. the power of Christ.

<sup>3</sup> See Matt. 26. 44. Thrice; Probably, not that S. Paul prescribed to himself this set number of requesting God concerning this, tho a request in a temporal matter; but we seem to have a contrary Counsel. Luk. 18. 1. - 11. 8. but thrice only, because at the 3d time God returned him an express answer negative; and the same may be laid of our Saviors prayer in the Garden, who thrice represented to God the desire of human nature, but then ceased: certainly knowing the irreversible decree of his suffering.

<sup>4</sup> Sufficient to support, in suffering, to effect, in working.

<sup>5</sup> The weakness and infirmities of the flesh do much conduce also to spiritual strength

<sup>6</sup> Or: Tho by my detractor I be accounted, as nothing. Or, tho I outwardly appear as no body among you.

among you, in all <sup>1</sup> patience [*of whatever sufferings.*] <sup>2</sup> in signs, and wonders, and mighty deeds.

<sup>a</sup> Wherein you have received diminution more than <sup>b</sup> the rest of the Churches. <sup>c</sup> 1 Cor. 1. 5, 7. and chap 12. 14. <sup>d</sup> A. 18. 3. <sup>e</sup> 1 Cor. 16. 5. 2 Cor. 1. 16. <sup>f</sup> 1 Thes. 2. 8. your souls.

13. For what is it [*in Evangelical Graces, or miraculous effects,*] <sup>a</sup> wherein ye were <sup>b</sup> inferior [*to any*] other Churches, [*either of mine or other Apostles planting below whom I am so far depressed,*] except it be, that I myself was <sup>c</sup> not burthenom [*and chargeable*] to you? Forgive me this wrong.

14. Behold, <sup>3</sup> [*twice disappointed,* <sup>d</sup>] the third time [*now*] I [*prepare my journey,* and] am ready to come to you, and I will [*continue still*] not [*to*] be burthenom to you; For I seek not yours, but you: For [*ye know*] the children ought not to lay up for the parents, but the parents for the children:

15. And I will very gladly spend [*what I have,*] and be spent [*my self*] <sup>e</sup> for you; tho the <sup>f</sup> more abundantly I love you, the less I be loved.

16. But <sup>5</sup> be it so: [*yet*] I did not burden you, [*so as others have; and, as I have others:*] (<sup>5</sup> nevertheless, being crafty [*herein for your spiritual good,*] I caught you [*your selves*] with [*this pious*] guile [*of refusing your substance.*])

17. [*Or*] did I [*at least*] make a gain of you, [*if not by myself, yet*] by <sup>f</sup> any of them, whom I sent unto you?

18 I desired <sup>6</sup> Titus [*to go to you*], with him I sent <sup>a</sup> Brother. Did Titus, [*for his service in the Gospel,*] make <sup>a</sup> a gain of you? walked we not in the same Spirit? Walked we <sup>a</sup> Any gain. not in the same steps?

1 S. Paul excelling others in sufferings: Especially these great at Corinth, from the Jews, as appears by A. 18. 6, 12. &c. and by our Lords encouraging Him, A. 18. 9.

2 None of these are recorded in the A. 18.

3 The Apostle first intended to have passed from Asia by Corinth to Macedonia. But having no leisure to stay any time with them (1 Cor. 16. 7.) and not having heard first as he expected by the return of Titus how things were there carried, (2 Cor. 2. 13.) he passed immediately into Macedonia, intending again thence, without any long stay, to have gone to Corinth. But here also longer detained by business, he sent back Titus to them and some other Brethren of Note, for making their Collection sooner ready for Judea; and probably not long after went thither himself: and thence into Crete accompanied with Titus; whom leaving Bishop to order Church-affairs, as he had done Timothy at Ephe-

sus, he travelled further Westward into Epirus, and as far as Illyricum. (Rom. 15. 19. 2 Tim. 4. 10.) endeavoring to plant the Gospel in all places, where it was not formerly known, with great success: wintering at Nicopolis in Epirus, (Tit. 3. 12. 2 Tim. 4. 10.) and returning to Corinth at the Spring: and so travelling towards Judea thro Macedonia, &c.

4 The effects of his love, in seeking their profit, producing their displeasure, in crossing their humors.

5 Or: Be it so, that I did not burden you; nevertheless (perhaps you may say,) being crafty, I caught you with guile; burdening you, both by, and for, others, tho not my self. Vers. 17. Did I then make, &c.

6 This relates to Titus his former journey thither, of which, See 2 Cor. 6. 7, 13. - 2. 12. not the latter, mentioned. 2 Cor. 8. 16, 18.

19. <sup>a</sup> Again: <sup>b</sup> think you, <sup>c</sup> that we, [*for some ends of our own,*] excuse our selves unto you [*in thus long deferring our promised journey?*] We speak before God in Christ: But we do all [*these*] things Dearly beloved [*meerly*] for your edifying, [*and benefit, and Reformation.*]

20 For I fear, lest, when I come, <sup>d</sup> I shall not find you such as I would [*in the innocency of your manners, and sincerity of obedience;*] and that I shall be found unto you such as ye would not [*in the severity of my Apostleship;*] lest [*by your hearkning to seducers* <sup>e</sup>] there be debates, envyings, wraths, <sup>f</sup> strifes, backbitings, whisperings, swellings, tumults [*amongst you.*]

21. And, lest when I come again, my God will humble me among you, [*changing my joy and confidence into shame and greif;*] and that I shall [*also*] <sup>g</sup> bewail <sup>h</sup> many [*of you in proceeding to extremities and inflicting the church-censures upon them,*] who have sinned <sup>i</sup> already [*and bin admonished by me,*] and have not repented of the uncleanness, <sup>j</sup> and fornication, and lasciviousness, which they have committed.

## C H A P. XIII.

1 <sup>k</sup> **T**HIS is the third time, [*that,*] I am [*preparing* <sup>l</sup> *for*] coming to you; and [*that I do testify, that I will call you to account;*] <sup>m</sup> in the mouth of two or three witnesses [*(as it is said)*] shall every word be established, [*and so shall mine.*]

2. I [*have*] told you before [*in this Epistle,*] and [*now*] <sup>n</sup> I foretel you [*again,*] as if I were present [*in person with you,*] the second time; and, being [*as yet*] absent, now I write [*both*] <sup>o</sup> *k* to them, which heretofore have sinned, [*before my former writing to you,*] and to all other [*unreformed,*] that if I [*shall*] come again, <sup>p</sup> *l* I will not spare [*them;*]

3. Since ye [*question my power, and yet*] seek a proof of Christ <sup>q</sup> *m* speaking in me, who, [*in so many miraculous effects*

<sup>1</sup> Or, that we write these things meerly to excuse our selves unto you for regaining your favor, or repairing our credit?

<sup>2</sup> Their guilt was: factions, in this verse; and lusts, in the next.

<sup>3</sup> Inflicting censures, (being as it were the pronouncing sentence of Condemnation upon a Soul,) was accompanied with the outward signs also of sorrow and mourning. See 1 Cor. 5. 2. 2 Cor. 7. 7, 9.

<sup>a</sup> 1 Cor. 1. *shewed already,* <sup>a</sup> to youward [surely] is not weak; but is mighty <sup>b</sup> in [and among] you.

<sup>b</sup> Among. 4. For tho [heretofore] <sup>c</sup> he was crucified through [human] weakness [and infirmity,] yet he [now liveth] by the power of God; <sup>1</sup> for [so] we also are weak <sup>d</sup> in [similitude of] him [in the same corporal infirmities and afflictions;] but <sup>e</sup> we [also] shall [shew our selves to] live with him by the [same] power of God toward you [in all the vigorous effects of the Gospel upon you.]

<sup>f</sup> 1 Cor. 11. 28. 5. <sup>f</sup> Examine [therefore well] your selves, whether ye be [not planted] in the [true] faith [of Christ, and in the power of his Grace by my ministry:] prove your own selves: <sup>g</sup> know ye not your own selves [at least,] how that [the power of] Jesus Christ is [already] <sup>b</sup> in you <sup>2</sup> [by my Ministry,] <sup>i</sup> except ye be Reprobates, [sawn again from his Grace, or finally incapable of it?]

<sup>h</sup> 2 Cor. 6. 9. 6. But, [however you be,] I trust that ye shall [alwaies] know <sup>3</sup> that we are not reprobates, [nor destitute of the grace and power of Christ, whether for advancing of your Sanctity, or correcting of your faults.]

7. Now I pray to God, that ye do no evil [liable to our chastisement;] not that, [so,] we should appear <sup>4</sup> approved [and powerful Ministers by having such sanctified scholars;] but that ye should, [however,] do that which is honest, tho <sup>4</sup> we [perhaps] be as [unapproved, and] Reprobates, [and destitute of all Apostolical power in your esteem.]

8. For [if ye do no evil,] we, [in this our Apostolical power,] can do nothing against the Truth, [in punishing any observers thereof;] but [all our power is] for, [and in behalf of,] the Truth.

<sup>1</sup> 2 Cor. 11. 30. - 12. 5. 9. For we are [also] glad, <sup>1</sup> when we are weak [in never so many sufferings and infirmities,] <sup>6</sup> and ye are strong [thereby;] and this also we [principally] wish [and endeavor,] even your [uttermost] perfection. <sup>7</sup>

<sup>m</sup> 1 Cor. 4. 21. 2 Cor. 2. 3. - 10. 2. 12. 21, 21. - 13. 2. 10. [And] therefore [it is, <sup>m</sup> that] I write these things being absent [to reclaim you,] lest being present, I should [be forced to] use some sharpness toward you, according to

1 Of the Godhead.

2 In you in the many admirable effects of a spiritual life and conversation, and in the wonderful Gifts of his Holy Spirit, spoken of before. 1 Cor. 12. and 14. Chapt. See Gal. 4. 19. - 2. 20.

3 Whenever we shall come again to you.

4 An elegant allusion in the words *δεικνυμεν, εδωκεν* and *δεικνυμεν*.

5 Or, approved, for fear of whose censure and rod you abstain from sinning.

6 Or, as weak, in having no occasion to shew our vindictive power.

7 Transcending here his former wish, vers. 7.

the power which our Lord hath given me, [*tending*] <sup>a</sup> to <sup>a</sup> 2 Cor. 10.  
 [your] edification [*alwaies*,] and not to [your] destru- 8.  
 ction.

11. Finally, Brethren, farewell: <sup>d</sup> Be perfect: Be of good <sup>b</sup> Be knit  
 comfort: <sup>e</sup> Be of one mind; [*and*] Live in Peace. And together.  
 the God <sup>d</sup> of Love, and peace, shall be with you. <sup>c</sup> Rom. 12.  
 16. 1 Cor.

12. <sup>e</sup> Greet one another with an holy kiss. <sup>1</sup> 1. 10.  
<sup>d</sup> Rom. 15.

13. All the Saints, [*here*] salute you. <sup>5</sup> 33.  
<sup>e</sup> Rom. 16.

14: The Grace of the Lord Jesus Christ, and the love of <sup>16</sup>. 1 Cor.  
 God [*the Father*,] and <sup>f</sup> the <sup>2</sup> Communion [*and parti-* 16. 20.  
 cipation] of the Holy Ghost be with you all. Amen. <sup>1</sup> Thess. 5.  
 26. 1 Pet.

<sup>5</sup>. 14.  
<sup>f</sup> Communication.

<sup>1</sup> Used in their sacred meetings, as a to- <sup>2</sup> Informing, and covniting, all Christs  
 ken of sincere charity before their receiving members.  
 the Eucharist.



---

THE  
EPISTLE OF S. PAUL  
TO THE  
HEBREWES  
PARAPHRAS'D.





**T**HE *Hebrews*, to whom this Epistle is written, are the *Jews* Christian, probably those chiefly who inhabited *Judea* and *Syria*, and particularly the Church at *Jerusalem*; the others dispersed abroad in the Roman Provinces being, more commonly, called *Greeks*. A&c. 6. 1. Now these in *Judea*, tho of themselves, they were more inclined then other Christians, to the *Mosaical* Ceremonies, joining them (as necessary) with *Christianity*: Yet were they more heavily persecuted than others by the unbelieving *Jews*, as being a place, where these had more power; who also being priviledged every where, by the laws of the Empire, in the exercise of their religion, and disclaiming those of their Nation, who were Christian, to be of their profession, found means by the Roman Power to constraine them, under greivous sufferings, to forsake this their profession, and returne to *Judaisme*. Upon which persecution some of them began to use great compliances and warines in their Religion, and to forsake the Christian assemblies. See Heb. 10. 25. and some others to relapse, and fall away from the Christian Faith. See Heb. 6. 4&c. - 10. 26; hoping perhaps, that they might still obtain salvation in their returning to the Jewish Religion; as they were perswaded, that they might have attained it therein, before their imbracing *Christianity*. To these therefore the Apostle sends this monitory Epistle; wherein he most learnedly sheweth them, the former Religion of the *Law* to be fulfilled in, and so voided and annulled by, that farr

more preeminent of Christ; and confirmeth them in the truth of the Gospel against the Jewish pretensions; declaring the preexcellency of Christs nature, person, and offices (but chiefly of his Priestly office,) above those of Moses and Aaron, or the Levitical Priesthood; and hence shewing them both his power and readiness, in as much as himself passed to Glory thro Mortality, and afflictions, to succor and protect them in, and to deliver them from, all adversities, and persecutions; and to relieve them in all their necessities. Again, represents to them the great sin, and desperate condition of *Apostacy*, and the fruitlessness of former endeavors and sufferings, without perseverance: See Heb. 3. 6. - 2. 1, 2. - Heb. 3. 12, 13, 14. - 4. 1, 11, 14. - 6. 11. exhorts them, therefore, to constancy and patience in their Faith by the many examples of the Saints of former times: and lastly recommends to them the gracious fruits and effects of afflictions, &c.

VWho the Author of this Epistle was, hath bin much disputed. That S. Paul was not, are urged, the expression in c. 2. v. 3. - & 13. 23. the first compared Gal. 1. 1, & the 2<sup>d</sup>, with the History of him in the Acts; the omitting of his name and salutation (constantly observed in his other Epistles,) yet being a person, as appears chap. 13. 19. & - 10. 34. well known to them: the stile somewhat smother; and some words in this Epistle not found to be used by S. Paul elsewhere; as *αἰῶνες* &c. Again; that S. Paul was the author therefore are urged c. 10. v. 34, where S. Paul is supposed to speak of his bonds at Jerusalem, Acts 21. when he carried the charity of the Gentiles to the distressed Church there. And - c. 13.

23. where he mentions Timothy, stiling him as S. Paul doth usually, ( see 2. Cor. 1. 1 - Col. 1. 1-1. Thes. 3. 2. ) his *Brother*. 2. Pet. 3. 15. *As our Brother Paul hath written unto you* - Now those, to whom S. Peter writ his 2. Epistles, were the Jews, dispersed in Asia among the Gentiles ( see 1. Peter 1. 1. - and 2. Peter 3. 1. compared with James 1. 1. ) and the matter of that, which S. Pauls Epistle is quoted for by S. Peter, is found, as in Rom. 2. 4. so in Heb. 3. 6, 7, 8, 14, 15 - 4. 7 - 6. 10, 11, 12 - 10. 36, 37. (tho, indeed, the dispersed Jews make a part of those Churches, to whom S. Pauls other Epistles are directed.) The like expressions of Heb. 13. 18. and 2. Cor. 1. 11, 12 - Of Heb. 5. 12. and 1. Cor. 3. 1, 2. - of Heb. 13. 19. and Philemon. 22. of Heb. 1. 3. and Col. 1. 15 - of Heb. 2. 4. and 1. Cor. 12. 11. - of Heb. 2. 8. - 10. 13. and 1. Cor. 15. 25, 27, 28. - of Heb. 10. 38. and Rom. 1. 17 - Gal. 3. 11 - of Heb. 12. 14. and Rom. 12. 18 - of Heb. 12. 23. and Phil. 4. 3 - of Heb. 13. and 2. Cor. 6. 2 - Heb 13. 7, 9. and Eph. 4. 11, 14. and several other places; Besides, all the conclusion generally like his other. See, for the last verse, the like, Col. 4. 18 - 2. Tim. 4. 22. &c. And his name, mean while, seems not to be mentioned nor his usual Title of Apostle proposed; not for that he was taken for an enemy of the Judaick Law, or that this might give offence, or any way prejudice what was here written to the *generality* of this *Church*, which he had exceedingly obliged by his *Almes*; and, to whom he esteemed himself most dear: See Heb. 10. 34 - 13. 19, 23; But, as Theodoret observes, he being the *Apostle*, not of the *Hebrews*, but *Gentiles*, thought fit not to write to them so authoritatively,

ratively, as he did to others under his proper charge : and to omit his name also out of the greater modesty , and lest some, tho few, might any way be offended thereat. Yet, by Cap. 5. 12 &c. he shews himself to be a person of great Authority.

This Epistle, then, is supposed to have bin written by S. Paul from Rome, not long after his first appearance before Nero ; when contrary to expectation, he saith, he was delivered out of the mouth of the Lion 2 Tim. 4. 17 ; and when he had faire hopes of his Liberty shortly. For S. Paul had several hearings before the Emperor ; and tho at first , out of feare, forsaken by all ; yet was he treated with so little rigor, and permitted such free speech concerning his Religion, the occasion of his imprisonment, as that many of Cefars household were acquainted with, and Convertsto, the Christian Faith ; and many others, by such his impunity and good success, took courage to preach Christianity more boldly , than formerly : see Phil. 1. 13, 14 - 4. 22. - 2 Tim. 4. 17. and all things fell out rather to the furtherance of the Gospel, as he saith. Phil. 1. 12. Now, then, he purposed, upon the regaining his liberty , a return into the Eastern parts ; ( which also he signified in several other Epistles. written from the same place. See Phil. 2. 24 - Phil. 22. ) and in this journey hoped to have Timothy for his companion. VVhom, freed also from some Imprisonment or restraint in Asia, he expected shortly to come to him to Rome, see 2. Tim. 4. 9 Tho after Timothies arrival there, the Apostle continuing still a prisoner, yet expecting his enlargment ( Phil. 1. 13 - 2. 19, 23, 24. ) purposed to send Timothy into the east before him : and so perhaps by Timothy was this Epistle conveyed to the  
He.

Hebrews, as the subscription imports, tho no such thing intended at the writing of it.

As for the expression Heb. 2. 3. *Confirmed to us*, as it is true, if applied to the Apostle; so the chief mention thereof aims at those whom he comprehends in the *Us* with himself: who frequently in this Epistle useth the first person plural, being a more modest way of teaching, and exhortation. Lastly, For the Language thought to be more flourishing and adorned, than that of S. Pauls other Epistles, (if it may not be supposed to have bin penned by him with more study and deliberation, and so accurateness of stile, and intended rather as a Treatise concerning the preexcellency of our Lords sacerdotal office, then a Letter, tho the exhortatory part of it indeed is not very long, Heb. 13. 22.) some conjecture, the Original to have bin written in *Hebrew* or *Syriack*: and so translated by S. Luke, Clement, or some other eloquent in the Greek tongue: Or, at least the Apostle giving the matter, to have committed the expression thereof to such a Scribe,

2000  
2000  
2000

2000

THE  
EPISTLE OF S. PAUL  
THE APOSTLE  
TO THE  
HEBREWS,  
PARAPHRASED.

CHAP. I.

1. **G**OD, who at sundry times, and in divers<sup>1</sup> manners, spake, in times past, unto the Fathers by the Prophets,

2. Hath in these last Daies [*to accomplish all*] spoken unto us by his Son<sup>a</sup>; whom he hath appointed<sup>b</sup> Heir [*and Lord*] of all things; by whom also he made<sup>c</sup> the worlds.

3. Who being the [*resplendent*] brightness<sup>d</sup> of his glory; and the<sup>e</sup> express Image of his Person,<sup>f</sup> and upholding all things [*before made by him*], by the<sup>g</sup> word of his power; when [*first*] he had, by himself [*offered, and not the blood of Beasts*], purged our sins, sat down<sup>h</sup> [*above all*] on the right hand of the Majesty on high;

4. Being [*there*] made so much<sup>i</sup> better [*and higher*] than the<sup>j</sup> Angels, as he hath<sup>k</sup> by inheritance, obtained a more excellent<sup>l</sup> name [*and title*] than they.

1 In a Cloud, Fire, a still breath; in several Tropes and Figures; by Angels, Dreames, Visions, and other secret inspirations.

2 See the consequent to this premise  
2. c. 1. v. *Therefore we ought*, &c.

3 *Αἰώνως* used also c. 11. 3. and 6. 5.  
i. e. all things whatsoever, past, present, or to come. See c. 2. 5. - Col. 1. 16.

4 This seems to be spoken of the Son of God as incarnate. See what follows, and John 1. 14, 18. - John 14. 9. - 2 Cor.

4. 4. - Col. 1. 15. - 1. Tim. 6. 16. He the Image, here, of Gods Power in com-  
manding all the Creatures, and doing Miracles; of his Holiness, in living without Sin; of his Wisdom, in his Divine Precepts; of his Omniscience, in seeing thoughts, foretelling luxuries, &c.

5 It may be the Apostle alludes to Gods glorious appearance under the Law, in the Tabernacle and Temple, over the Ark.

6 An Hebraism; his powerful word, i. e. command.

7 See c. 2. v. 2. Why Jesus here compared with the Angels.

8 Stiled his Son; and Heir of all things.

5 For unto which of the Angels said he at any time ?

a Pfal. 2. 7. a Thou art my <sup>1</sup> Son, this day have <sup>2</sup> I begotten thee.  
b 2. Sam. 7. And again ; b I will be to him <sup>2</sup> a Father ; and he shall  
14. be to me a Son.

6 And <sup>3</sup> again, when he <sup>4</sup> bringeth in the first-begotten [*being made flesh*] into the world, [*to take possession of his Kingdom, as man,*] <sup>5</sup> he saith ; and let all the  
c Pfal. 97. Angels of God worship him.  
7.

d To the. 7 And [*meanwhile*] <sup>4</sup> of the Angels he saith : Who  
e Winds. maketh his Angels <sup>5</sup> <sup>6</sup> Spirits, and his <sup>6</sup> Ministers a  
flame of Fire, [*only nimble and active instruments of his*  
f Ver. 14. *service.* f ]

g Pfal. 45. 7. 8 But unto the Son, *he saith ; g 1* Thy Throne, O  
h Rightness. God, *is* for ever and ever ; [*and*] a Scepter of <sup>h</sup> Righteous-  
ness. *ness is* the Scepter of thy kingdom.

9 Thou hast loved Righteousness, and hated Iniquity ;  
therefore God, *even* thy God, hath anointed thee with  
the <sup>8</sup> Oyle of [*great*] gladness above thy Fellows [*Men,*  
or Angels.]

i Pfal. 102. 10 And [*again ;*] <sup>i</sup> Thou Lord, in the beginning, hast  
26. Isa. 34. laid the foundation of the Earth : and the Heavens are  
4. the works of thine hands.

11 They shall [*hereafter likewise*] perish, but thou  
remainest : and they all shall wax old, as doth a Garment,

12 And as a Vesture [*no more to be used*] shalt thou

1 The Angels also called Sons of God, See Job 1, 6. -Psal. 82. 6. -Jer. 31. 9. But none thus in particular said to be begotten in respect of a natural generation ; nor such an inheritance conferred on them.

2 Begotten from all eternity : begotten at his Incarnation ; begotten again, in some sense, at his Resurrection, when he was more evidently manifested by his power to be the Son of God: See Act. 13. 33. -Rom. 1. 4. So our Resurrection is called our Regeneration, Mat. 19. 18.

3 Others understand this to be spoken of Christs second coming, *ὅταν ἡ παλιν*, -when he bringeth again &c ; when he shall come in glory : or of his entrance into the Heavens, and the World to come. See Heb. 2. 5.

4 See Heb. 10. 5. the same Language applied to the Incarnation.

5 See Psalm. 18. 10. Cherub joined with wind.

6 See Esai. 6. 6. Seraphim signifies Flames. Wind and Flame, the subtlest of perceived bodies, used to express the activity of these ministering Spirits. See Psal. 104. 4.

7 Much of the Book of Psalmes, both concerning Glory, and sufferings, and promises, is spoken Typically only of David, Solomon, or others, but principally by the Spirit, that dictated it, understood of, and fulfil'd in, our Lord Christ and his Church. Again, many things, spoken there in General of the Majesty, Rule, Kingdom, Glory of God, are more specially understood of these of the Son of God as incarnate. And the same Spirit, that so intended them, declares to the Apostles such it's intention. See note on ch. 2. 12.

8 Hebraism. Gladding Oyl, See Heb. 2. 9. and 10. 3, 34.



fold them up, and they shall be changed ; but thou art the same, and thy years shall not fail.

13 But to which of the Angels said he at any time ;  
 \* Sit on my right hand [*in glory and safety,*] until I  
 [*shall*] make thine enemies thy foot-stool ?

14 Are they not all *b* Ministering Spirits, *c* sent forth  
 [*hither upon his pleasure*] to Minister for them, *c* who  
 shall be heires of Salvation ?

*a* Psal. 110.  
 1. Mat. 23.  
 44.  
*b* Psal. 34. 7.  
*c* Who are  
 ready to in-  
 herit Salva-  
 tion.

C H A P II.

1. **T**herefore we ought to give the more earnest  
 heed to the things, which we have heard  
 [*from God speaking unto us now by his Son,*] lest at  
 any time we *a* should let them slip.

2 For if the word [*of the Law*] spoken [*unto Moses  
 on mount Sinai*] : by Angels, was stedfast ; and every  
 transgression and disobedience [*in the Wilderness, of that  
 Letter of condemnation,*] *b* received a just recompence of  
 reward, [*and such person died without mercy ;*]

*a* Fall away.  
 run out as  
 leaking  
 vessels.  
*b* Heb. 10.  
 28.

3 How shall we escape, if we neglect so great [*a  
 means of our*] *c* Salvation, [*as the Gospel is ?*] which at  
 the first began to be spoken by the Lord [*Jesus him-  
 self ;*] and [*after*] was confirmed *d* unto us, by them  
 that heard Him.

*i* Deliverances of the Godly, as also  
 punishments of the wicked, are described  
 frequently in Scripture to be done by  
 the instrumenty of the Angels. See  
 A&. 12. 7. -5. 19. -27. 23. -Esa. 6. 6.  
 -Luke 1. 19, 26. -22. 43. Mat. 28. 2. -2.  
 King. 6. 17. -19. 35. -Dan. 10. 20, 21.  
 -11. 1. Sometimes visible ; but, mostwhar  
 not. -Psal. 34. 7. -John 5. 4. So righteous  
 mens souls, at their death, are protected,  
 and conveighed by Angels to the place of  
 their rest, -Luke 16. 12. -and such proba-  
 bly were Elias his fiery Charet and  
 Horses. 2 Kings 2. 11. -compare 2. Kings  
 -6. 17. So, in the day of judgment, the  
 Angels are Christs instruments in gathering  
 the Righteous from all the corners of the  
 Earth to Christ ; and in severing the  
 wicked from amongst them ; and in  
 carrying, and casting, them into Hell.  
 See Mat. 13. 39, 41, 49, 50.

33. 2. the same *a&* attributed to the Lord,  
 and to his Angels, as the instruments he  
 useth, or whose persons also he assumeth  
 in his apparitions to mankind. See Exod.  
 13. 21. compared with Exod. 14. 19, 24.

3 Not from Egypt &c. But from Sin,  
 Death, and Satan.

4 *Unto us* (i. e.) unto our times : S.  
 Paul (if he the Author of this Epistle)  
 knowing those things both waies, by  
 Relation, and by Revelation. See Gal. 1.  
 1, 17. compare -2. 2, 6. -where S.  
 Paul sought a confirmation of his Doctrine,  
 (not to himself, but) to his Converts,  
 from the Co-testimony of the Apostles ;  
 least otherwise his labor toward them,  
 incredulous of his words, might have  
 bin in vaine. Or, he saith [*unto us*]  
 as comprehending herein chiefly those to  
 whom he Writes, as such phrase is very  
 usual, See Cap. 4. 1.

2 See Gal. 3. 19. -A&. 7. 53. -Deut.

B b 2

*a* See note on 1. Cor. 12. 10. **4** God also bearing them witness *a* [that their Doctrine was true] both <sup>1</sup> with signs and wonders, and with divers miracles, and [extraordinary] *b* gifts of the holy Ghost, according to [the dispensations of] his own will *c* ?

*c* 1. Cor. 12. 11. **5** [This ministry, glory, and power, of the Son, the Lord of all, far excelling that former of Angels:] For unto the Angels [being only servants] hath he not put in subjection *d* the world <sup>3</sup> to come, [and the Lordship over all things, when promoted to perfection,] whereof we [here] speak;

*d* Heb. 6. 5. **6** But [to this Son of man, he hath; as] one in a certain place, testified saying, *e* **4** What is man, that thou art mindful of him ? or, the Son of man that thou *f* visitest him ?

*e* Psal. 8. 5. *f* Regardest. **7** *g* Thou hast lessened him <sup>a</sup> a little while below, or inferior to. **8** Thou madest him <sup>5</sup> a little lower than the Angels, [but afterwards] thou crownedst him with glory, and honor, and didst set him over the works of thy hands. **8** Thou hast put all things in subjection under his feet. For in that [*'tis said*] he put all in subjection under him, He left nothing [*present or to-come*] that is not [*to be*] put under him. But now [*indeed*] we see <sup>6</sup> not [*as*] yet [*thus*] all things put under him.

**9** But we see Jesus [*already*] crowned with glory and honor, who was [*said to be*] made <sup>7</sup> a little lower than the Angels, <sup>b</sup> for the suffering of death; that [*so*] He, by the Grace [*and Favor*] of God [*to us,*] should <sup>8</sup> taste [*the bitterest torments of*] Death for every Man.

**1** The Law confirmed with wonders, of terrible Thunder and Lightning; the Gospel, of gracious cures, and deliverances.

**2** By signs and wonders are meant an higher sort of Miracles, as some changes of the course of Nature. See 1. Cor. 12. 9. - 2. Cor. 12. 12.

**3** He saith *to come*; Because, The world, as it is altogether to be in subjection under him, is yet *to come*. See below ver. 8. <sup>3</sup> and 1. Cor. 15. 24, 25. &c. See likewise, 2. Pet. 3. 13. - Rom. 8. 21. - Heb. 1. 2, 4, 8: Christ's Kingdom in some sense yet to come: where, first, a more glorious, reunited, and peaceful condition of the Church is expected for some time here on earth, after the destruction of 1 Antichrist; and then a completed Kingdom in Hea-

ven, after the destruction of <sup>2</sup> Satan, and <sup>3</sup> Death, at the Resurrection. See Revel. 19. 20. compared with Revel. 20. 10, 14. and with 1. Cor. 15. 26. See also in Isai. 9. 6. the Septuagint and vulgar the Messias styled Πάτερ μέλλοις αἰώνος, Pater futuri sæculi, in respect of the later, much different ages of the Gospel, succeeding those under the Law.

**4** It may be understood also of Man in general, as advanced by Christ, and in participation with Christ his Head.

**5** Others, [for a little time lower.] **6** Not the wicked, nor Satan, nor death &c; which shall be done not in one instant but successively.

**7** Man, and Mortal.

**8** Taste it only: being not long detained by it.

10 For it became [God,] him, for whom, are all things<sup>1</sup> and <sup>a</sup> Were all by whom <sup>a</sup> are all things, [in his sacred purpose of] bringing things. [by Jesus the mediator] many Sons, [through mortality and afflictions,<sup>2</sup>] unto glory, to make [also] - the <sup>3</sup> Captain of their Salvation perfect <sup>4</sup> through sufferings.

11 For both he [this our high Priest] that <sup>5</sup> sanctifieth, and they who are [by him] sanctified, are [made by God,] all <sup>b</sup> of one [original, and condition:<sup>6</sup>] for which <sup>b</sup> From one. cause he [the Son of God] is not ashamed to call them [his] Brethren, [and his Children;]

12 Saying, <sup>7</sup> c I will <sup>8</sup> declare thy Name [O Lord] <sup>c</sup> Pſal. 22. unto my Brethren, in the midst of the Church [by me] <sup>c</sup> 23, 26. redeemed] will I sing praise unto thee. <sup>c</sup> Jo. 20. 17.

13 And again<sup>d</sup>, [better with infirmity like his Brethren] <sup>d</sup> Esa. 8. 17, he saith,] <sup>e</sup> I will put my trust in Him, [for deliverance:] <sup>e</sup> 18. and again, [in the same place] <sup>9</sup> behold I, and the <sup>f</sup> Chil- <sup>f</sup> See Jo. 17. dren, which God hath given me. <sup>9</sup> - Esa. 9. 6. - 8. 18.

14 Forasmuch then as the Children are partakers of <sup>10</sup> Flesh and Blood, He also himself, [who was from Heaven,] likewise took part of the same, that, [for and] through [his suffering] death <sup>11</sup> [in their stead,] he, [raised again, and so highly exalted,] might destroy <sup>g</sup> him, that <sup>g</sup> Evacuate, frustrate.

1 God the Author, and the end of Types of Christ.

2 Which in the world, most what the old Testament, not as these were otherwise-affected, they must needs meet gathered by any certain reason, but as with. reveal'd to them by the Holy Spirit, to

3 Conducting them into the Heavenly Canaan, the true place of rest; Christ understanding the Mysteries of God in the being compared, in this Epistle, as to old Testament, being a special gift of the Aaron, so to Moses, and to Joshua: and Holy Ghost, 1. Cor. 12. c. 13. c. 14. c. of the Christians excited to their duty and profession, as his followers and subjects. truth of which interpretations the same Spirit, without any necessary demonstration thereof, beares witness also to their Auditors, and Converts; and by Miracles manifests the persons thus expounding them herein to be infallable.

4 By which death Christ expiated sin, which only brought death: and, for such humiliation even to the death, received the highest exaltation, and supreme power over all things; and, so over Satan also, and Death. 9 Esa. 8. 18. The Prophet and his Children were Types of Christ and his Disciples. See Esa. 7. 14, 16. compared with Esa. 8. 3, 4, 16. See this also applied to Christ. Luk. 2. 34.

5 Expiateth sins; which is the meaning of sanctifying, in this Author.

6 Or, All descended of one earthly Father, Adam: and of one heavenly Father, God. 10 Flesh and the Passions and Infirmities of it. See Heb. 5. 7.

7 David, Eſaiah, and the other prophets, in many of their Actions, and sayings, satisfaction. 11 For the greater glory of the Victory, that Satan might be slain with his own weapon; and man freed by a full satisfaction.

had the <sup>1</sup> power of death [*upon others, by reason of sin,*] that is the Devil.

15 And deliver <sup>1</sup> them, [*whom he thus admitted into a spiritual affinity;*] who [*before*] through fear of Death [*henceforth no more to be dreaded since there is a resurrection from it,*] were all their life time [*full of perplexity, as*] subject [*ed*] to [*this*] <sup>1</sup> bondage [*of Sin, and Satan.*]

<sup>4</sup> For he doth not, any where lay hold on. He takes not hold of Angels, but of the seed <sup>c</sup> Of Abraham he taketh hold. <sup>b</sup> Heb. 5. 2. <sup>a</sup> Expiate.

16 <sup>a</sup> For verily <sup>4</sup> he took not on him *the nature of* Angels; but he took on *him* the Seed of Abraham.

17 <sup>5</sup> Wherefore, in all things [*of weakness and infirmity*] it behoved him to be made <sup>b</sup> like unto his Brethren; that he might be a merciful and faithful High-priest, in <sup>6</sup> things pertaining to God, to <sup>c</sup> make reconciliation for the Sins of the people.

18 For in that he himself hath suffered, being tempted [*and afflicted;*] he [*now raised again and exalted for these sufferings*] is [*both ready and*] able to <sup>7</sup> succor them that are tempted.

### C H A P. III.

<sup>1</sup> **W**herefore, Holy Brethren, partakers [*with us*] of the Heavenly calling, consider [*the preeminency of*] <sup>2</sup> this Apostle, <sup>3</sup> and High-priest, of our <sup>9</sup> profession, Christ Jesus,

<sup>c</sup> See Cap. 5. 5. made. <sup>1</sup> Sam. 12. 6.

2 (Who was <sup>10</sup> faithful [*in discharging his duty*] to him, that <sup>c</sup> appointed him [*to this office;*] as also Moses [*before*]

<sup>1</sup> The Administration of this punishment of sin being committed by God unto this executioner, Or, he having the power of death, as being the Father of Sin, and the general prosecutor of Sinners unto Judgment, Zach. 3. 1. &c.

<sup>2</sup> By advancing them here to a life, Spiritual; hereafter, Eternal: death being now made only the exit, out of this, and the entrance into a better, life.

<sup>3</sup> In a servile condition. Rom. 8. 15.

<sup>4</sup> Or, he taketh not hold of Angels. i. e., to help, succor, and redeem them &c, with which sense the following Text agrees best: Or, he took not the nature of Angels, as this being void of our passions and affections, but of men, that, having himself the same infirmities &c,

he might in this office, more compassionate theirs.

<sup>5</sup> See note on, Heb. 4. 15.

<sup>6</sup> In offering Sacrifices, Prayers, intercessions to God; in deriving Grace, Peace, and Benedictions, unto the People. Exod. 18. 19.

<sup>7</sup> By making perpetual intercession for them, See c. 7. 25; But also having now all power, in himself, to succor them, obtained of his Father Matt. 28. 18.

<sup>8</sup> Apostle and Ambassador, beyond your Moses; High-priest, beyond your Aaron.

<sup>9</sup> The Doctrine and religion, which we profess.

<sup>10</sup> In doing all his will, tho never so rigorous.

<sup>a</sup> was [*said to be*] faithful in all his <sup>1</sup> house; [*but he* <sup>a Numb. 12. 7.</sup> *in a far higher degree.*)]

3 For this *man* was counted worthy of more glory, than Moses; in-as-much as he, who hath builded the house, hath more honor than the house, [*or any member of it.*]

4 For <sup>2</sup> every house is builded by some one [*and raiseth not it self;*] but he that built <sup>1</sup> all things, [*which Christ did,*] is God.

5 And Moses verily was faithful in all his house, [*but only*] as a <sup>3</sup> servant, for [*exhibiting*] a [*prophetical*] testimony of those things, <sup>6</sup> which were to be <sup>b</sup> spoken, [*and clearer unfolded after, by Christ.* <sup>a</sup>]

<sup>b</sup> Spoken.  
<sup>c</sup> Heb. 1. 2.

6 But Christ, as a Son, [*and Heir of all things, is faithful*] over his <sup>1</sup> own house, [*the Church;*] whose house are <sup>d</sup> we, <sup>e</sup> if <sup>8</sup> we hold fast the confidence, and the <sup>9</sup> rejoicing of the hope, [*which we have in him,*] firme unto the end.

<sup>d</sup> 1. Tim. 3.  
<sup>15.</sup> - 1. Cor. 3. 16.  
<sup>e</sup> Eph. 2. 21.  
<sup>c</sup> Ver. 14.  
<sup>f</sup> Heb. 1. 2.  
<sup>2.</sup> 3. - 12. 25.

7 Wherefore, as the Holy Ghost saith <sup>10</sup> [*Psalm 95,*] [*so do I;*] To day if you will hear his <sup>11</sup> voice, <sup>f</sup> [*who now speaks to you from Heaven,*]

8 Harden not your hearts, as [*ye did*] in the provocation, & in the <sup>4</sup> day of [*your*] temptation, [*and trial of* <sup>g</sup> *me,*] in the Wilderness;

<sup>g</sup> According to  
<sup>b</sup> Exod. 17. 7.

<sup>1</sup> i.e. The Church, and congregation of Saints. ver. 6.

<sup>2</sup> Or, every family hath some founder (as Abraham was of the Jews;) but the founder of the Church is Christ only.

<sup>3</sup> Builder, of all things (Eph. 3. 9.) but especially, of the Temple, the Church of God, (Zech. 6. 12. - Mat. 16. 18.)

<sup>4</sup> This supereminent Dignity of our Lord Christ, that all things were made by Him, and are subjected unto Him, the Apostle often repeats, See Heb. 1. 2, 3, 10. Again, for subjection, Heb. 1. 6, 13. - 2. 5, 7, 8. &c.

<sup>5</sup> And part of this house and family.

<sup>6</sup> Or which were to be spoken to him by the Angel in the Mount, Act. 7. 38. - See Heb. 3. 7. and so by him to the People. Deut. 5. 5.

<sup>7</sup> By inheritance.

<sup>8</sup> This Church, he writes to, was much persecuted: and upon it some desisted,

or dissembled and conceald, the Christian Profession. Therefore the Apostle in this Epistle frequently inculcates, and recurs to, the necessity of perseverance therein, and extreme danger of falling away from it. For which he shews them, the great power, and readiness, of Jesus the High-Priest of our Profession, (infinitely exceeding in Dignity the former Levitical,) formerly acquainted with infirmities, now exalted into Glory, to succor and protect them in all afflictions: and also his omniscience, power, and justice, to discern, punish, and destroy all backsliders, and unbelievers.

<sup>9</sup> Joyful hope.

<sup>10</sup> This Psalm was penned for, and sung at, the Feast of Tabernacles, celebrated in memory of their Sojourning in the Wilderness.

<sup>11</sup> Promising future rest.

<sup>12</sup> Or; who now speaks to you himself, and not by Moses.

*a* Where. 9 <sup>a</sup> When your fathers <sup>1</sup> tempted me, proved mee, and [from time to time] saw my [miraculous] works 40 years, [and yet hardened their hearts against me.]

*b* Wearied. 10 Wherefore I <sup>b</sup> was grieved with that Generation, and said: [whatever I do before, or for, them,] they do alwaies <sup>2</sup> err [and go astray] in their hearts, and they have not [as yet] known my <sup>3</sup> waies.

*c* If they shall. 11 So I sware in my wrath; <sup>c</sup> they shall not enter into 4 my [land of] rest [I promised them.]

12 Take heed [therefore,] Brethren, lest there be, in any of <sup>5</sup> you, [such] an evil heart of <sup>6</sup> unbelieve, in departing [and backsliding] from the <sup>7</sup> living God.

13 But exhort [and confirm] one another daily, <sup>8</sup> while [as yet] it is called <sup>9</sup> to day: lest any of you be <sup>10</sup> hardened, [like them, by little and little] through the deceitfulness of sin. <sup>11</sup>

*d* See ver. 6. 14 For we are made partakers [of the benefits] of Christ, [only so,] <sup>d</sup> if we hold the beginning of our confidence [in him,] stedfast unto the end.

15 Whilst [you remember that] it is said; to day, if ye will hear his voice, harden not your hearts, as in the provocation.

*e* Numb. 14. 13. 16 For some [of them,] when they had heard [this voice, yet] did [by their sin and infidelity] provoke [him:] howbeit [I do] <sup>e</sup> not [say] all, that came out of Egypt by Moses; for <sup>12</sup> some entered into that rest.

17 But with whom [then amongst them] was he grieved 40 years? was it not with them, [only] that had

1 A Scripture most apposite for these Hebrewes, their children, to whom he Writ.

2 In their incredulity; in their impurity.

3 Waies of power; waies of holiness; waies of his Laws.

4 My rest, because then the Ark, and tabernacle ceased to be transported any more.

5 If they so punished for rebelling against Moses the servant, how much more you for rebelling against the Son, Jesus.

6 Unbelief of his power, or of his goodness, to accomplish his promises, (See Num. 14:) upon which straight follow'd disobedience, and backsliding, from Him, and his Laws.

7 Able to take revenge.

8 God not confining the day of his calling, only to Moses his times, but enlarging it to these times of the Gospel.

9 2. Cor. 6. 2. -and sometimes, during this life, this day expires before it: See Notes on, Heb. 6. 4.

10 By little and little grow to a contempt of grace and unconsciouness of sinning, and wilful disobedience.

11 Temptations of enjoying carnal pleasures, and worldly quiet.

12 Joshua and Caleb, the Children, some of the Women, and of the Levites, which Tribe selected and separated for Gods service, was not included among those numbered from 20 years old &c. See Numb. 1. 47. and -14. 29. That of Joseph being made two Tribes in their stead.

sinned [ *in their diffidence* ; ] <sup>a</sup> whose carcases [ *accordingly* ] <sup>a</sup> See v. 12. fell in the wilderness?

18 And to whom Iware he, that they should not enter into his rest? but to them, that <sup>b</sup> beleived not <sup>b</sup> Were disobedient. [ *in his power, and goodness, to supply all their needs in the desert, and possess them of the promised land of rest.* ]

19 So we see, that they could not enter in, because of unbeliefe.

## C H A P. IV.

1 **L**ET us therefore lear, lest, a promise being left us of entering into his rest, any of you should seem <sup>c</sup> to come short of it, [ *as they did that* ] <sup>c</sup> To miss. fell in the Wilderness. ]

2 For unto us was the Gospel, [ *and glad tidings of entering into his rest* ] Preached, as well as unto them; but the <sup>d</sup> word [ *of the promise, which was* ] Preached [ *then,* ] <sup>d</sup> The word of hearing. did not profit them, not <sup>e</sup> being mixed with faith in [ *the hearts of* ] them, that heard it. <sup>e</sup> Because they were not united by faith to.

3 For we, which have beleived, do [ *surely* ] enter into [ *a* ] rest [ *prepared for us, and yet to come;* ] as he said, [ *speaking of the future,* ] as I have sworne in my wrath, if they shall enter into my rest; although [ *all* ] the workes [ *of God* ] were finished from the foundation of the World; [ *and one rest then entred into, by himself.* ]

4 For [ *so* ] he spake in a certain place, <sup>f</sup> of the <sup>f</sup> Gen. 2. 2. seventh day, on this wise: And God did rest the seventh day from all his works.

5 And [ *yet, after that entrance, it is said* ] in this place again: if they shall enter into my rest, [ *mentioning a second rest for Gods people.* ]

6 Seing therefore it remaineth, that some [ *others* ] <sup>g</sup> The Gospel was first preached. enter therein, [ *after his own entrance:* ] and they, to whom <sup>h</sup> it was first Preached, entred not in, because of <sup>h</sup> Disobedience. <sup>b</sup> unbeliefe,

1- That through his power they should Again; that he could provide Meat, and overcome the nations, and should possess Drink enough, for them in the barrea Canaan, See Numb. 14. 9, 10. Upon which Wilderness. &c., followed their doom of not entering, v. 13.

*a* Defineth. 7 [And] Again, [Seeing] he [yet farther mentioneth, and] *a* limiteth, *a* certain [other] day [of entrance, beside that of the Sabbath, and of Canaan;] saying in David; to day, after so long a time, [of the Israelites entering into the rest of Canaan,] as it is said [there;] to day, if ye will hear his voice, harden not your hearts.

*b* Joshua. 8 (For if [their Captain] *b* Jesus had given them the [true spiritual, eternal] rest [(here spoken of,) in Canaan,] then would he not, afterward [by David,] have spoken of another day;)

*c* A Sabbath-keeping of the Sabbath. 9 There remaineth therefore *c* *a*-[nother more perfect] rest, [and Sabbath,] to the people of God.

*d* 1. Cor. 10. 8. *e* Disobedience. 10 For he that is [once] entered into [this] his rest, he also hath ceased from his own *e* works, as God [on the Sabbath] did from his.

*f* Ver. 13. *g* Heb. 12. 25, 29. 11 Let us labor therefore to enter into that rest, lest any man *d* fall [and perish] after the same [forementioned] example *e* of unbelief.

*h* Living, and active. 12 [For we cannot escape, nor be shid, using the greatest secrecy, and cunning we can in our revolt; no more then they were, who had his presence, and felt his vengeance amongst them:] for the *g* *2* Word of God *b* is *i* quick, and powerful, and sharper then any two-edged *3* Sword; piercing even to the dividing asunder [not of the body, but] *4* of [the] soul, and spirit, [of the revolter;] and of the [closest] joints, *k* and [innermost] marrow, [of him:] and is *l* a [judge, And] discernor, of the *m* thoughts and intents of the heart [of it's adversaries.]

*n* Cut down the back. 13 Neither is there any [thing in the] Creature, that is not manifest in his sight: but all things are naked, and *n* opened, unto the eyes of *o* him, with whom we speak.

*1* Ceased, here inchoately, from the works wounds us. See, Heb. 10. 27. Rev. 2. of sin; hereafter absolutely, from the 16.) Or, a Division made of the soul from works of this toilsom life. Rev. 14. the spirit, &c. Which by the Apostle are made distinct, 1. Thes. 5. 53. - 1.

*2* The decrees and power of Gods judgments upon offenders. Or: the word the Superior, and more affective, part of (i. e.) This voice of God, which we now hear and contemne. c. 2. 1. - 12. 25.

*3* See Gods judgments called the sword by Grace; the Soul, to denote the inferior and common acts thereof by natural sense, and reason. The metaphor of dis-

*4* A division made, in the soul, and in vision is used, because all corporal pain the spirit of man; (the dictates of con- ariseth ex solutione Continui. See note science, there, persecuting the acts of the on. 1. Cor. 14. 14. will, &c; The pain and torture of which



14 Seeing then that we have [*now the advantage of so*] great [*and so merciful an*] High-priest, that is passed [*not into the earthly Tabernacle, but*] <sup>a</sup> into the Heavens, <sup>a</sup> Heb. 8. 2. Jesus, the Son of God; let us hold fast our profession, [*unto the end, thro all the afflictions, and weaknesses of our flesh, with sure confidence in him.*]

15 For we have not an High-priest, which cannot be touched with the feeling of our infirmities, [*though exalted now above them:*] <sup>1</sup> but [*that*] was in all points tempted like as we are; yet, without <sup>2</sup> sin.

16 Let us therefore [*trusting unto his clemency*] come <sup>b</sup> boldly, [*with our petitions,*] unto the throne of Grace; [*where he sitteth at the right hand of his Father;*] that [*from thence*] we may obtain mercy, and find grace <sup>c</sup> to help in time of need. <sup>b</sup> Heb. 10. 19. <sup>c</sup> For a reasonable relief.

C H A P. V.

1 **F**Or <sup>3</sup> [*like as*] every High-priest, <sup>d</sup> taken from <sup>d</sup> Being among men, is <sup>e</sup> ordained for men in things <sup>e</sup> taken. pertaining to God; that he may offer both <sup>f</sup> gifts, <sup>f</sup> Constituted. and <sup>g</sup> sacrifices, [*to him*] for sins.

2 <sup>f</sup> Who [*in his intercession*] <sup>g</sup> can [*feelingly*] have <sup>f</sup> Being compassion on <sup>h</sup> the ignorant, and on them that <sup>h</sup> are able to. out of the way; for that he himself also is compassed <sup>g</sup> Can reasonably beare with. with [*faults, and*] infirmity.

3 (And [*therefore*] by reason hereof he ought, as <sup>b</sup> Are in for the people, so also for himself, to offer for sins.) <sup>b</sup> error.

4 And [*like as also by Moses his Law*] no man ta-

1 He, by taking our nature, becom's ately by the voice of his Father, being humanely affectionate, and by suffering a son: they after Aarons order, He after our infirmities, experimentally compassionate; former; higher; (And our infirmities, in the same manner, as our selves therefore no necessity, that he should be are; (which Angels are not.) of the tribe of Levi;) Both clothed with

2 Without sin deserving them; or, infirmity, and both offering for sins, default also in fainting, or failing, in with great compassion; but they, for them. their own also; he (being without sin himself,) only for other mens.

3 A comparison between Christs, and the legal, Priesthood. Both Priests, but 4 Of things inanimat.

they temporary, with a continual succession; He perpetual, &c: Both called of 5 Of living creatures.

God; but he with an oath, they without; they immediately by the voice of 6 Sinners out of ignorance, or weakness, from which faults chiefly they were cleaned by Sacrifice; ignorance, of Fact, or Law; Moses his Laws exceeding too.

keth this Honor [of Priesthood] to himself, but [only] hee, that is called of God, as was Aaron [and his posterity;]

<sup>a</sup> See note, <sup>a</sup> glorified not himself to be made an High-priest [uncallid;] but he; <sup>b</sup> that said unto him, thou art my Son, to day have I begotten thee.

<sup>c</sup> Luk. 22. 40, 44. - 23. 46. Mat. 27. 46, 50. <sup>d</sup> Preserve him out of death. <sup>e</sup> hearkened to deliver- ed from his fear. <sup>f</sup> For his piety. <sup>g</sup> Consum- mat, or consecrated <sup>b</sup> Heb. 2. 10. <sup>i</sup> Heb. 2. 18. <sup>k</sup> Being pronounced

6 As he saith also in another place; Thou art a Priest for ever, [without successor,] after the <sup>4</sup> Order of Melchisedech.

<sup>7</sup> Who [also,] in the daies <sup>b</sup> of his flesh, when he had <sup>5</sup> offered up prayers and supplications <sup>c</sup> with strong crying and <sup>6</sup> teares unto him, that was able to <sup>d</sup> save him from [that cruel] death, (and was <sup>7</sup> <sup>e</sup> heard, <sup>f</sup> <sup>8</sup> in, [and as to,] that he feared, [by present consolation, and afterwards a glorious, Resurrection.])

<sup>8</sup> Though he were a [dearly-beloved] Son, yet [first] learned he <sup>9</sup> [the practise of] obedience, [in and] by the things which he suffered.

<sup>9</sup> And [then] being <sup>g</sup> made <sup>b</sup> perfect, he became the <sup>i</sup> author of eternal Salvation unto all them, that [be- lieve in, and] obey, him.

<sup>10</sup> <sup>k</sup> <sup>10</sup> Called [for this purpose] of God an High-

1 the service, of him, from God to [and submitted himself to his Fathers the people, (that is not sent,) cannot will] See Luk. 22. 42.

be effectual; from the people to God, <sup>9</sup> Or, the painfulness, and difficulty cannot be acceptable; nor heretofore, of obedience.

nor for ever. <sup>10</sup> His Melchisedeckial, or eternal, Priesthood, join'd with King-ship, was answers the 5. 6. ver. -To the 2. and 3. consummated in his Resurrection; and ver. the 7. 8, ver. of this and the 15. is now continued in his service in the ver. of the last Chap. -To the 1. ver. the Heavenly Sanctuary, See v. 5. here com- pared with Act. 13. 33. -and Psal. 2. 7, 9. 10, ver.

<sup>3</sup> Glorified him.

<sup>4</sup> 1. e. Similitude vid, 7. c. 15. v.

<sup>5</sup> Resembling the legal High-priest in this offering of prayers also for himself.

<sup>6</sup> His tears not mentioned elsewhere, shed (probably) both in the Garden, and on the Cross.

<sup>7</sup> An angel being sent to strengthen him, who freed him from his fear. Lu. 22. 43. and his strong cries, and prayers upon the Cross, being heard, God not forsaking him, but restoring his spirit recom- mended unto him; and delivering him, not from, but out of, death, and trouble; which thing only his followers also must expect. See Psa. 22. 21.

<sup>8</sup> Or, In-[as-much-as] that he feared, return out of this Heavenly Sanctuary. priest,

priest, after the Order [*not of Aaron but*] of Melchisedeck.

11 <sup>a</sup> Of which [*relation of his to Melchisedeck*] we have many things to say; and hard to be uttered [*clearly enough,*] seeing ye are dull of hearing.

12 <sup>1</sup> For when, for the time [*you have professed Christ,*] ye ought to be teachers [*of others,*] ye have need, [*some of you,*] that one teach you again, <sup>b</sup> which be the first principles of the Oracles of God, and are become such, as have [*yet*] need of milk, and not of strong meat.

13 For every one that <sup>c</sup> [*yet*] useth milk, [*and is but in the elements of Religion,*] is [*as yet incapable of,* and] <sup>d</sup> unskilful in [*digesting the higher mysteries of*] the word of [*perfect*] righteousness: for he is [*yet*] a Babe.

14 But [*such*] strong meat belongeth [*only*] to them, <sup>f</sup> that are of <sup>g</sup> full age; *even* those, who <sup>2</sup> by reason <sup>h</sup> of [*long*] use [*and practise upon such food,*] have their senses exercised to discern <sup>3</sup> both good and evil; [*true and false; solid and empty.*] <sup>4</sup>

<sup>a</sup> Concerning which.

<sup>b</sup> What are the Elements of the beginning.

<sup>c</sup> Partakes of.  
<sup>d</sup> Hath no experience.  
<sup>e</sup> Tastes not of.  
<sup>f</sup> Eph. 4. 14.  
<sup>g</sup> Perfect.  
<sup>h</sup> Of an habit of perfection.

C H A P. VI.

1 **B**UT] therefore, [*if we mean not alwaies to be Chilaren,*] leaving the principles of the Doctrine of Christ, let us <sup>k</sup> goe on unto perfection; (not laying again [*here for such, as are fallen away from the Christian profession,*] the foundation of <sup>2</sup> repentance from dead works; and of faith toward God,

<sup>i</sup> The discourse, the word, of the beginning of Christ.  
<sup>k</sup> Be carried on.

<sup>1</sup> A long digression, prosecuted to the beginning of the 7th. Chap.

<sup>2</sup> By reason of much Reading, and meditation on, the Scriptures, &c.

<sup>3</sup> A phrase used of those, whose age hath attained a discerning taste. See Isa. 7. 16.

<sup>4</sup> This is premised by the Apostle, not as if he thought them utterly unfit for, or incapable of, the sublime doctrine he afterward delivers; but, by gently taxing their negligence, and inprofficiency,

(of whom some also were fallen away, and others, like Children, were relapsing to the former Ceremonies, Elements, and Rudiments of the Mosaical Law,) to excite them to a greater vigilance and attentiveness to it.

<sup>5</sup> Principles of Religion, whereof publick confession was made, at Baptisme, by Converts; Or, -at the time of Imposition of hands, by those who had received Baptism in their Infancy.

2 Of ' the Doctrine of Baptisms, and : of laying on of hands, and of [ *the* ] Resurrection of the Dead, and 3 of [ *the* ] eternal Judgment.)

3 And this will we [ *proceed to* ] do, if God permit :

4 [ *not returning again to prove the Foundation to Apostates.* ]

4 5 For it is impossible for those, who were once

1 The Doctrine delivered, or professed, denying Christianity, may become a 2d. at the Baptism of Converts to Christian Religion. *Baptisms* in the plural, perhaps, those, that do it out of wantonness, because many Baptiz'd at once. Or, the and contempt; and opposing the Gospel, Doctrine concerning the Institution, si- when convinced of the truth of it, for gnification, (Rom. 6. 4.) use, virtue, to enjoy their present Lusts, Heb. 12. distinctions of Baptisms : The Jews, John 16, 17. -2. Pet. 2. 20. ever shall so? for Baptists, Christs. Baptismus Sanguinis, there is some sin forgiveless, (at least, (Mat. 20. 23.) Flaminis, (Mat. 3. 11.) by Gods denial to such Sinner of the Fluminis. Baptism exterior, interior : Grace of repentance : ) and if any, then washing the Body, or the conscience, what likelier than this ? Or, the whole 1. Pet. 3. 21. But as for iteration, the sense of this place may be given thus, Apostle saith : One Lord. One Baptism : which seems well to sute with the same tho in this one were anciently used three matter repeated, Heb. 10. 26. &c. Merfions, or washings.

2 Laying on of hands, in Baptism, by true Religion, that can do any service which the Holy Ghost was conferr'd on at all for the saving of those, by any those who were, before, Baptized. See other way, who are once fallen away A&A. 19. 5, 6. -8. 15. -16. 17. -6. 6. from Christ, and the Gospel. For it is abso- Eph. 1. 13. -In Confirmation after Ba- lutely impossible to renew them to Re- ptism : -In Absolution of Penitents for pentance, or relieve their present desperate greater Sins committed after Baptism : condition, by any other means than that, -In Ordination of Clergy : Lastly in cure- which they have forsaken; namely to renew, ing of the Sick. Mark. 16. 18. them; &c. by virtue of the Judaical, or any other, sacrifice expiating their Sin ;

3 Judgment to life, or death, Eternal. Or, Eternal Judgment of the wicked, or by any other Holy Spirit, or Grace, 4 Or, [ In setting down the mystery renewing their minds. See this reason ' of Christs eternal Priest-hood, (after given. Heb. 10. 26. because there remaineth, (after that of Christ conculcated) ' Aarons abolished : ) after which none no more sacrifice for sin ; the reason given ' other succeeds, for the redemption of those, here, in ver. 6. because they crucify ' who slight this.] themselves, &c. For there is no other

5 God, withdrawing finally his despised grace, and truth, from some grievous Foundation to be laid 1. Cer. 3. 11. No Sinners ; especially desertors of their other Spirit, or Grace, to be receiv'd. 2. Christianity here spoken of, after which Cor. 11. 4. No other sacrifice to interpose no tender of it is ever made again to to Gods wrath, and judgment. Heb. 10. them. See Heb. 12. 17. -Mat. 12. 32. 27. by which they may be reliev'd. Fi- -Luk. 19. 42. -Prov. 1. 26. -Heb. 3. 11. nally, An impossibility there is of their -Mat. 12. 42. This time and condition, Salvation or reformation, who seek it any as all ought to stand in fear of, so none other way than by Christ, and his, Grace, can certainly know concerning himself ; and Spirit. yet the Saying of this ex- the best having sals in some degree, and cludes not such absolutely from salvation found pardon ; David, Peter, &c. But by their returning to the same Christian however it may be, that one, out of Principles formerly deserted by them. great ignorance, or temptation, and fears,

: enlightened'

<sup>1</sup> enlightened, and have tasted of <sup>2</sup> the heavenly gift, and were made partakers of the Holy Ghost ;

<sup>5</sup> And [ *in the many Graces thereof* ] have tasted <sup>3</sup> the good word [ *and promise* ] of God, and <sup>4</sup> the powers of [ *the Kingdom of Christ, and* ] the <sup>a</sup> world to come ; <sup>b</sup>

<sup>6</sup> And have [ *c wilfully* ] <sup>5</sup> falne away, [ *from the professed Faith, and counted the blood of the covenant, wherewith they were sanctified, an unholy thing,* ] to <sup>6</sup> renew them again unto Repentance : Seeing, they <sup>7</sup> Crucify <sup>8</sup> to themselves the Son of God afresh, and put him [ *again* ] to an open <sup>9</sup> shame.

<sup>7</sup> For [ *so also we see, that* ] the earth, which drinketh in the rain [ *from Heaven,* ] that cometh oft upon it, and bringeth forth Herbes meet for them <sup>d</sup> by whom it is dressed, receiveth <sup>10</sup> [ *more* ] Blessing, [ *still* ] from <sup>d</sup> God.

<sup>8</sup> But that, which [ *after thus watered,* ] beareth thornes and briars, is <sup>e</sup> rejected, and is <sup>11</sup> nigh unto curling ; whose end is [ *not* ] to be [ *watered any more with showres,* and neer a curse. ] <sup>12</sup> burned [ *up with heat.* ]

<sup>1</sup> This said, it may be, with reference also to Baptism. *φωτισθέν* with the Ancients used for Baptizare.

<sup>2</sup> The Gift of the Holy Ghost, in or after Baptism, appearing in some extraordinary graces, and operations. See Act. 8. 15, 17. - 10. 44, 45. - 19. 6. - 2. Cor. 9. 15. compared with. 14. - 1. Cor. 12. 3. Or, Tasted of the Heavenly Gift, i.e. our Lords Body and Blood ; in the Sacrament of the Eucharist.

<sup>3</sup> The rich, and gracious promises of the Gospel, and the Spiritual consolations therein, opposed to the severities of the Law. Jer. 29. 20. - 33. 14.

<sup>4</sup> By *divine* may be meant diverse sorts of Miracles. See 1. Cor. 12. 10, 29. Or, the Glory of Christs Kingdom to be completed hereafter. - See Eph. 1. 15, 20. - John 3. 5, 6. - 5. 21. &c.

<sup>5</sup> See a like fence, 10. c 26. v which much illustrates this. The Apostle speaks of an Universal Apostacy, from Christianity back again to Judaisme, with a professed malice against Christ ; after whose blood thus condemned, and troden under foot, Heb. 10. 29. there remains no other Sacrifice for sin, wherewith to

expiate theirs. See Mat. 12. 32, 45. - 2. Pet. 2. 20. - 1. John 5. 17. He being a Priest for ever, and all other Intercessors, except those subordinat to him, taken away.

<sup>6</sup> Impossible &c; for us to *renew* them : therefore we proceed for others, not go back to review principles for them, being a labor in vain.

<sup>7</sup> As it were betray again, and kill, Christ formed in them, ( Gal. 4. 19. ) by his Holy Spirit ; and, this resembling that irremissible Sin of Judas. Mat. 26. 24. John 17. 12.

<sup>8</sup> Use him despitely, and by their falling away, judg, and condemn him to have bin a Seducer, and deservedly Crucified. See Heb. 10. 29.

<sup>9</sup> Amongst the Blasphemous unbelievers, rejoicing in such a conquest over them.

<sup>10</sup> More seasonable showres from Heaven, whereas the other is forsaken to be scorched, &c. Psal. 107. 34.

<sup>11</sup> Not far off from its curse, ( i.e. ) Vengeance to come : which is not presently inflicted on all Apostates.

<sup>12</sup> Or, Its fruites, Thornes and Briars, to be burned.

9 But Beloved, we are perswaded better things [*from God*] of you, and things that <sup>a</sup> accompany, [*not destruction, but*] salvation, (though we thus speak.)

<sup>a</sup> Are near.

10 For God is not unrighteous to forget your work, and <sup>1</sup> labor of love, which ye have shewed toward his name; in that ye have ministered to the Saints, and do minister.

<sup>b</sup> Consummation of your hope.

<sup>c</sup> Cowardly,

<sup>d</sup> sluggish.

<sup>e</sup> Heb. c. 11.

<sup>f</sup> Longanimity.

11 And we desire, that every one of you do [*continue to*] shew the same diligence [*in good works,*] to the <sup>b</sup> full assurance of [*your*] hope unto the end.

12 That ye be not <sup>c</sup> slothful, [*and remisse,*] but followers of <sup>d</sup> them, who, through Faith, and <sup>e</sup> Patience, [*infallibly*] inherit the promises.

13 For, when God made promise to Abraham, [*and so to all the faithful who are his seed,*] because he could Swear by no greater, [*that could punish perjury,*] he Swore by himself:

<sup>f</sup> Gen. 22.

<sup>16, 17.</sup>

14 Saying; <sup>f</sup> <sup>2</sup> surely, Blessing, I will Bless thee; and Multiplying, I will Multiply thee.

15 And so: after he had patiently indured, he obtained the <sup>3</sup> promise.

16 For men verily Swear by the <sup>4</sup> greater: and [*such*] an oath, for the confirmation [*of what is affirmed,*] is to them an end of all strife, [*and further contestation.*]

<sup>g</sup> Wherefore, Rom.

<sup>4. 16.</sup>

17 <sup>g</sup> Wherein God, willing more abundantly to shew unto the Heires of promise, [*Abrahams Spiritual Seed,*] the immutability of his counsel, [*and good purpose toward them;*] <sup>b</sup> confirmed it [*to Abraham*] by an Oath:

<sup>b</sup> Interposed himself by an oath.

<sup>i</sup> May have.

<sup>k</sup> A. 2. 40.

18 That by two immutable things, [*promise, and Oath,*] in which it was impossible for God to lie, we <sup>i</sup> might have a strong consolation; who have <sup>j</sup> fled, for [*a*] <sup>k</sup> Refuge, [*out of the rest of the World, in the frequent storms thereof,*] to lay hold upon the [*promised*] hope set before us.

<sup>l</sup> The inner part of the Veile.

19 Which *hope* we have, as an Anchor of the [*tossed*] Soul, both sure and steadfast; and which entreth into <sup>l</sup> that [*Holy place Celestial,*] within the vaile, [*and remains fixed there;*]

<sup>1</sup> The labor Love puts you to. See 1. the promised land, in his posterity.

<sup>2</sup> Thef. 1. 3.

<sup>3</sup> See the full oath Gen. 22. 16. 17. -By to witness their truth; to revenge their my self have I sworn. &c. -Nisi beneficentia.

<sup>4</sup> dicam te -Supple, non Sim verax. Idiom Hebraic.

<sup>5</sup> From the rest of the unbelieving World, as Abraham from his Country.

<sup>6</sup> The promised Seed, Isaac; and

20 Whither the <sup>a</sup> forerunner is <sup>1</sup> for us entred; *even* <sup>a</sup>Jo. 14. 2, 3. JESUS, <sup>1</sup> made [*there*] an High Priest for ever, <sup>1</sup> after the order of Melchisedeck.

CHAP VII.

<sup>1</sup> **F**OR ever, (*I say.*) ] For this Melchisedeck, King of <sup>4</sup> Salem, Priest of the most high God, who met Abraham returning from the slaughter of the kings, and <sup>5</sup> <sup>6</sup> blessed him;

<sup>b</sup> Gen. 14.

<sup>2</sup> To whom also Abraham gave a <sup>6</sup> tenth part of all <sup>19</sup>. [*the spoils:*] first being by interpretation [*of his name,*] King of Righteousness, and after that also [*stiled*] King of Salem; which is, King of peace;

<sup>3</sup> Without <sup>7</sup> Father, without Mother, without <sup>c</sup> descent [*mentioned in the Genealogies,*] having neither beginning of daies, nor end of life [*set down;*] but made [*by Moses, in all things,*] <sup>8</sup> like unto the Son of God, [*thus*] abideth a priest <sup>9</sup> continually *for ever, without any successor, or ceasing of his Priest-hood, read of.*

<sup>c</sup> Without pedigree.

<sup>4</sup> Now consider, how great this man was [*above the Levitical Priest,*] unto whom even the Patriark Abraham [*himself,*] gave the tenth <sup>d</sup> of the spoiles.

<sup>d</sup> Out of the prime of his store.

<sup>5</sup> And verily they, that are of the sons of Levi, who receive the office of the Priest-hood, have a commandment [*priviledging them*] to take Tithes of the people, (according to the Law,) that is of their brethren, <sup>10</sup> though they come out of the [*same*] loines of Abraham.

<sup>1</sup> To make intercession, and to take Father, or Mother, from whom he received, possession, for us. John 14. 2, 3.

<sup>2</sup> See Heb. 5. 9, 10. 8. 2, 4. -7, 25. as the Son of God in this sense is with-Christ's High-Priest-hood completed by out Father, descending from Abraham, his Ascension into the Heavenly Sanctuary, so neither did he pay Tithes, in Abraham's loines, (as Levi did, ver. 9.) who was

<sup>3</sup> In an eternal Priesthood joined with before Abraham had any being. King-ship. Psal. 110. 1, 4.

<sup>4</sup> Supposed to be Jerusalem.

<sup>5</sup> With a Sacerdotal benediction. (See Num. 6. 23.) after his prosperous war against the Canaanitish Kings.

<sup>6</sup> An ancient custome amongst other nations, to give the Tithes of spoiles to their Gods.

<sup>7</sup> So the Son of God, was without mortal Father, or Mother, till he took flesh upon him; Or, our Lord without

ordered, any beginning of being: and as the Son of God in this sense is without Father, descending from Abraham, so neither did he pay Tithes, in Abraham's loines, (as Levi did, ver. 9.) who was before Abraham had any being.

<sup>8</sup> An exact pattern of our Lord.

<sup>9</sup> According to the story of Moses: he, (otherwise very punctual,) reciting nothing of his death, or successor, and that not without a mystery; because he was to be a Type of the true, and real, everlasting High Priest, Jesus Christ.

<sup>10</sup> Their paying of Tithes was a signe of their subjection to the Levitical priest, though proceeding from the same stock without with him.

a Pedegree.

6 But he, whose<sup>a</sup> descent is not counted from them, [before any such commandment, nor being one of Abrahams Linage,] received Tithes of Abraham, [the Father of them all;] and blessed him, that<sup>1</sup> had the<sup>2</sup> promises [of the blessed seed.]

7 And, without all contradiction, the less is blessed of the<sup>3</sup> better.

8 And here [in the Levitical Priest-hood,] men, that die, receive Tithes, but there [in Abrahams offering] he receiveth them, of whom it is witnessed [only] 4 that he liveth [being stiled a priest for ever, Psal. 110.]

9 And as I may so say, Levi also, who receiveth Tithes, payed Tithes in Abraham [to him.]

10 For he was yet in the loines of his Father, when Melchisedeck met him.

11 If therefore<sup>5</sup> perfection were by the Levitical Priest-hood, [and by the Law, which accompanied, and instituted this Priest-hood,] (for [also] <sup>b</sup> <sup>c</sup> under it the people received the Law,) what further need was there, that another Priest should<sup>d</sup> rise, [foretold by the Psal-mist,] after the order of Melchisedeck; <sup>e</sup> and not <sup>f</sup> be be called after the order of Aaron?

b About that.

c What need now is there.

d Be raised.

e Psal. 110. 4.

f Be named.

1 Therefore Melchisedeck was not less distinctly distinguish the two persons of Christ, Sem, whose Father is mentioned, Noah; and Melchisedeck. See John 8. 56. and the and who had the promises, in some sort, note on, Heb. 11. 26. -But, who this extraordinary person was, as it seems most before Abraham. Gen. 9. 26. -in whose Loines, Levi was before in Abraham's; difficult to determin, so as little necessary from whom Abraham's descent was counted; Sem's posterity, not peopling Salem, to inquire.

2 That in him all Nations should be or Canaan, but Cham's; No addresses blessed.

3 In a Sacerdotal benediction; he do-Grandfather, but to Abimelech, and E- ing it in Gods stead, and being icalled gypt, in times of necessity, &c. -Some to do it, by his authority, (Heb. 5. 4.) think it to have bin the 2d. person of the as a mediator between both; in benedi- Trinity, who, as it were anticipating his tion acting Gods part, in Sacrifice, and Incarnation, made many apparitions in Praier, the 1 people: And God himself the old Testament. See Gen. 32. 24. and blessing upon it, Numb. 6. 27. which that the Apostle seems to favor this opi- blessing gives them as 4: were a right nion in his expressions, ver. 3. abideth, to obtain, afterward, from God their &c. -and ver. 8. of whom it is witnessed, petitions.

4 Nothing in Scripture said of his Death, or Successor, tho so great a man, in so high an office.

5 Perfect remission of Sins, by the Sacrifices the legal Priest offered, &c.

6 See ver. 18, 19, in stead of [under] others render, [concerning] it, &c. and therefore perfection might be conceived to be in it, and in the Law.



12 For the Priest-hood being [thus] <sup>a</sup> changed, <sup>a</sup> Translated. there is made of necessity a <sup>b</sup> change also of the Law, <sup>b</sup> Translation. [which law assigned the Priest-hood only to Aaron.]

13 For he, of whom these things are spoken [in the Psalmes,] pertaineth to another tribe, of which no man, [by the Law,] gave attendance at the Altar.

14 For it is evident that our Lord sprang out of Juda, of which Tribe Moses spake nothing concerning Priest-hood.

15 And it is yet farr more evident: for that [the Psalmist saith;] after the similitude of Melchisedeck there <sup>c</sup> Another Priest is raised up. ariseth another Priest, [different from the Levitical.]

16 Who is made, not after the Law of a carnal comandement, [with corporal Ceremony, and transitory Duration,] <sup>d</sup> See v. 23. but after the [Spiritual] power, of an <sup>e</sup> Indissoluble. endless life. <sup>e</sup>

17 For he testifieth; Thou art a Priest for ever, after the order of Melchisedeck.

(18 For there is verily, [in this new Priest-hood,] a disannulling of the [former] Commandement, [and legal institutions,] going before, for the weakness and unprofitableness thereof, [to expiate Sin, or bring us neare unto God by its Priests, it being only a Type, and shadow of better things to come;])

19 For the [Mosaic] Law made nothing <sup>f</sup> perfect, <sup>f</sup> See Heb. 8. 6. note, but the bringing in of a <sup>g</sup> better hope [by Christ] did; <sup>g</sup> 10. 4. note. by the which [<sup>h</sup> now] we draw nigh unto God. <sup>h</sup>

20 And, [also] Inasmuch as not without a [solemne and immutable] <sup>i</sup> oath, he was made Priest. <sup>i</sup> But it was the bringing in.

(21 For those Priests were made <sup>k</sup> without an Oath, <sup>k</sup> Without swearing of but this with an Oath, by Him that said unto him; <sup>l</sup> The Lord sware, and will not repent: Thou art a Priest for ever <sup>l</sup> Psalm. 110. 4. after the order of Melchisedeck.)

22 By so much was Jesus made a <sup>m</sup> surety [from God to <sup>n</sup> Covenant. us,] of <sup>n</sup> a better [and unchangeable] <sup>n</sup> Testament.

1 As the Psalmes foretells, it should.

2 Fulfill'd in Christ after his Resurrection.

3 The promises of the Gospel, being not exhibited, but only typified, by the Law, and made either not so fully, or not so manifestly, under the Law; [See Col. 2. 17.] all things then being shadows, but the body of Christ.

4 By our High Priest entered into his presence in the Heavenly Sanctuary, by whom, also, we are made Priests, 1. Pet. 2. 5. Rev. 1. 6. and so draw nigh by our selves also to God.

5 This Oath, signifying its perpetuity, never to be altered.

6 A promiser, an undertaker, a sponsor, Gen. 43. 9.

23 And they truly were many Priests, because they were not suffered to continue, by reason of Death :

24 But this man, because he continueth ever, hath

<sup>a</sup> A Priest-<sup>an</sup> <sup>a</sup> unchangeable Priest-hood.

<sup>a</sup> hood that passeth not away, or, from one to another. 25 Wherefore he is <sup>b</sup> able also to save them, to <sup>c</sup> the uttermost : that come unto God by Him ; seeing he ever liveth to <sup>d</sup> make : Intercession for them.

26 For such an High-Priest [*only*] became us [*sinner*s, to bring us to salvation,] who is [*himself*] <sup>3</sup> holy, <sup>e</sup> harmles, undefiled, <sup>3</sup> separate from Sinners, and made higher than the Heavens.

<sup>d</sup> Heb. 9. 24. - 1. John 2. 1 - Rom. 8. 34. <sup>e</sup> Free from evil, undefilable. <sup>f</sup> Upon a day. 27 Who needeth not <sup>f</sup> 4 daily, as those High-Priests, to offer up Sacrifice first for his own Sins, and then for the Peoples ; for this he did [*at*] once, when he offered up himself.

28 For the [*Mosaick*] law maketh men High-Priests, which have infirmity ; but the word of the Oath, which was [*delivered*] <sup>5</sup> since the law, maketh the Son ; who is <sup>g</sup> Consecrated [*not for a season, as the other removed by Death, but*] for evermore.

1 As the sinner doth by the Priest, 3 The Apostle speaks of his present making attonement to God for him. state of being so in heaven ; harmles, 1.

2 Intercession not uncertain of effect, not to be hurt, separate from conversation but powerful, and effectual, John 17. 2, with Sinners ; as the priest, when he 24. Our Lord, by his Priestly office in went into the Holiest : undefiled, by which Heaven, making Intercessions (as also the he needs not intermit the holy services, Holy Ghost in us, Rom. 8. 26, 27. ) only as the legal Priests did, till their expiation according to the Fathers will : and so tion.

both, alwaies, heard by him ; and also, 4 Reiteration, signe of imperfection. by his Kingly office, having all Power, in 5 In the book of Psalmes. 110. Ps. Heaven, and Earth, of executing his Fathers will, committed unto Him.

## C H A P. VIII.

**N**OW of the things, which we have spoken, *this* is <sup>1</sup> the sum: We have such an High-priest, who is set on the right hand of the throne of the Majesty in the Heavens.

<sup>2</sup> [ *And who is* ] a Minister <sup>a</sup> of the Sanctuary [ *there,* ] and of the true Tabernacle, which the Lord <sup>b</sup> pitched, and not man. <sup>a</sup> Of Holy things. <sup>b</sup> Hath built

<sup>3</sup> For every High Priest is ordained to offer Gifts, and Sacrifices, <sup>2</sup> [ *in some Sanctuary:* ] wherefore it is of

<sup>1</sup> As it was a part of the legal High-Priest's office to carry the blood of the expiatory Sacrifice every year into the Holy Sanctuary, ( Lev. 16. ) So part of our Saviors High-Priests office is to be done above in the heavenly Sanctuary. Where he is for ever, during this world, to present the blood of his own oblation, and the infinite price and merit of it, before the mercy-seat; there as man to present the prayers of his Brethren, and his own also, in intercession for them. See note c. f. 10. ( John 7. 39. - 16. 7. - Act. 2. 33. ) His See Heb. 9. c. 8, 12. - 2, 18. - 5, 2. - 6, 20. - 7, 25. by which intercession he obtaineth the mission of the Holy Ghost to his Brethren here on Earth. Act. 2. 33. 1. 2. ) Therefore as, Remission of Sins and this is the sum, or the chief thing, committed before our conversion, and ( for so the word may be rendred :) and here, ver. 1. and 4th, argue this presentation of the Blood of his Sacrifice, and this intercession in the Heavenly Sanctuary, to be a chief part of our Saviors High-Priests Office; for every Priest might offer Sacrifice, but only the High Priest do this; and the resemblance our Saviour had to Melchisedeck was in this, that he abideth a Priest for ever in doing this; and that this Honor so great, ( I from God necessary Gifts, Grace, and speak of Him according to his humane nature, ) is never taken from Him, but he continues in this office, till the day of Judgment, consecrated for evermore. ( See Heb. 7. 28. ) And in this he is said ( Heb. 12. 2. ) to be the finisher of our Faith now in Heaven; as, here on Earth, the beginner of it. His

death perfected his oblation, but not his office, nor our salvation; that was medium imperationis, but this following part of his office medium applicationis. The price of our Redemption was then paid to Gods justice, but he was to appear also before the throne of Grace, to implore the acceptance of it for us, and to procure us ( Act. 3. 26. ) Benediction, and Grace from thence, ( for the Holy Spirit of God was not given, before he went thither. ) blood was shed before, but now it was sprinkled, both in that Sanctuary, and upon us. ( Heb. 12. 24. - 9. 19. - 1. Per. 1. 2. ) Therefore as, Remission of Sins, our justification, are ordinarily imputed to Christs Death, and Resurrection; so the Remission of our Sins after it, and our Salvation, are ascribed to his living evermore, there, in this office of Intercession. ( See 1. John 2. 1. - Rom. 5. 10. ) He necessarily leaving us here personally, as for his own glory, so for our business, to finish affaires, which were requisite for our Salvation; procuring us from God necessary Gifts, Grace, and Favours; and soliciting, and waiting, till Our, and his Enemies, may be made his Foot-stool. Heb. 10. 13. and thus is our Lord still working the work of our Salvation, whilst our selves are so regardless of it.

<sup>2</sup> The blood of them. Lev. 16. - Heb. 9. 7, 9.

necessity, that this man have also somewhat to offer  
[ *there also : but this <sup>1</sup> can be only in the Sanctuary above.* ]

<sup>a</sup> Should not have bin. <sup>b</sup> Those being Priests. <sup>c</sup> They are Priests. <sup>d</sup> Wait upon the Image. <sup>e</sup> Exod. 25. 40.

4 For if he were on Earth, he <sup>a</sup> should <sup>2</sup> not be a Priest [ *at all,* ] <sup>b</sup> seeing that <sup>c</sup> there are [ *here other* ] Priests [ *ordained of another Tribe, for this earthly Sanctuary,* ] that offer gifts [ *therein* ] according to the [ *pre-* ] *scription of the* ] law.

<sup>d</sup> Wait upon the Image. <sup>e</sup> Exod. 25. 40.

5 Who [ *therein* ] <sup>d</sup> serve [ *only,* ] unto the example, and shadow of Heavenly things ; as Moses was admonished of God, when he was about to make the Tabernacle. <sup>e</sup> For see ( saith He, ) that thou make all things according to the pattern shewed to thee in the <sup>3</sup> Mount.

<sup>f</sup> Testament. <sup>g</sup> Enacted.

6 But now hath he obtained a more excellent Ministry [ *then this of theirs ; namely, to officiate in the pattern it self,* ] by how much also [ *as* ] he is [ *sent to be* ] the Mediator of a <sup>4</sup> better <sup>f</sup> Covenant, [ *and* ] which was <sup>g</sup> established upon <sup>4</sup> better promises, [ *then those of the Law.* ]

<sup>1</sup> See Heb. 9. 7. Appearing with it in the Sanctum Sanctorum : is called also the unsupportable burden of former legal Ceremonies, because typical only of the new covenant. ( Col. 2. 17. ) Yet not that this new covenant was also confirmed by God in Christ unto the Fathers of old, before that which he made with the Israelites, at their coming out of Egypt, ( ver. 9. ) yea even from the beginning. See Gen. 3. 15. - Rom. 4. 13. 6. - Psal. 68. 17. [ the Holy place or Sanctuary there. ] So David also delivered to Solomon, the Model of the Temple of Gods own Description. 1. Chron. 28. 19.

<sup>2</sup> Or, not be a Priest, of a new order. See Heb. 7. 14.

<sup>3</sup> Moses saw a glorious Tabernacle in Mount Sinai, the pattern of his ( Gods ) Glory most what appearing as in a Temple. See the Visions Esa. 6. 1. - Ezech. c. 10. and 10th. - Revel. 11. 19. - 14. 15. - 15. 5. 6. - Psal. 68. 17. [ the Holy place or Sanctuary there. ] So David also delivered to Solomon, the Model of the Temple of Gods own Description. 1. Chron. 28. 19.

<sup>4</sup> We, under this High Priest, having our consciences purified from Sins, by Christs blood, in stead of the flesh purified from pollutions by blood of Beasts ; ( Heb. 9. 13. ) having our justification now not depending on exact obedience, unperformable, but on faith, ( Rom. 3. and 4. Chapters, ) as those also then had, who were of Faith. - Gal. 3. 9: having more large effusion of the graces of the holy Spirit, whereby we are enabled to yeild obedience to what is commanded, ( John 1. 17. - Act. 2. 17. Jo. 14. 26. ) having a greater manifestation of all truth, and true sence of the Law: having Heavenly happiness proposed in stead of Earthly, the more to encourage us, to undertake a Holy life ; having the Covenants extended to all Nations, not to the Jews only : being freed from the unsupportable burden of former legal Ceremonies, because typical only of the new covenant. ( Col. 2. 17. ) Yet not that this new covenant was also confirmed by God in Christ unto the Fathers of old, before that which he made with the Israelites, at their coming out of Egypt, ( ver. 9. ) yea even from the beginning. See Gen. 3. 15. - Rom. 4. 13. 6. - Gal. 3. 15, 17, 8. - Heb. 11. 2. - Act. 26. 6. Both Covenants, that of works, and that of Faith, having bin on foot from the first times of the World ; the one to shew us our weakness, and keep us in awe, in respect of our own merit : the other, to shew Gods mercy, and to keep us in hope of, and dependence upon, his Grace. So that those under the Law, and the Levitical Priesthood, had the same promises, and Gospel, as we now, but not by the Law or Priesthood Levitical : had then the same promises, and Gospel, in substance, but these covered with Types, and not so fully manifested ; the full performance of Promises not then received by them ; but seen, afar off, Heb. 11. 13. and darkly through a vail. 2. Cor. 3. 13. Whilst the Law was more largely propounded, and the literal land of Promise more discoursed of ; and the Graces of the Spirit restrained ; and the Messias expected.

7 For if the first Covenant had bin faultless, [*and void of imperfection,*] then should no place have bin sought for [*to introduce*] the second; [*as, it is plain, there was.*]

8 For finding fault <sup>a</sup> with them [*for breach of the former,*] He saith; <sup>b</sup> Behold, the daies come, (saith the Lord,) when I will make a new Covenant with the house of Israel, and the house of Judah, <sup>a</sup> He saith to them. <sup>b</sup> Jer. 31. 31.

9 <sup>c</sup> Not according to the Covenant, that I made with their Fathers, in the day when I took them by the hand, to lead them out of the land of Egypt, because they continued not <sup>d</sup> in [*observing that*] my Covenant; [*being not of force to contain them in their duty,*] and I [*accordingly*] regarded them not, <sup>e</sup> saith the Lord. <sup>c</sup> Exod. 24. <sup>d</sup> <sup>e</sup>

10 <sup>f</sup> For this is the Covenant, that I will make with the house of Israel, after those daies saith the Lord; <sup>a</sup> I will <sup>e</sup> put my laws into their mind, and write them, <sup>d</sup> Jerem. <sup>e</sup> Give. <sup>f</sup> On upon. [*no more with my finger in tables of Stone, but with my Spirit*] <sup>f</sup> in their hearts: and <sup>g</sup> [*so*] I will be [*perpe-*

1 It was not the intention of (the title thereof. Mat. 5. 18. It standing still Gracious God, in renewing the Covenant in force, (as subordinate unto Grace, of works, made [properly] only with not opposit to it,) for our works followed Adam, when able to have observed it, loving Faith and Repentance, (Tho with the Israelites, at Sinai, when not not for those preceding:) in which able, so to condemne them for not observing it; but in it, by shewing them their transgressions, and inability of reforming them, hence to drive them faster into the covenant of Grace, See Rom. 3. 19, 21. &c. -9. 32. -Gal. 3. 22, 24. which was made, 400. years before the Law, with Abraham; and, before him, with man, as soon as falne. Gen. 3. 15. Which Covenant also was then ratified with the Sacrament of Circumcision, Rom. 4. 11. that all, thus by the Covenant of the Law, standing guilty before God, might more earnestly look after a redeemer. (Tho the Israelites abused this intention of God in seeking justification by the Law, Rom. 9. 32.) And when the Law had had this first good effect, the second Sovereigne use of this publishing the Covenants of works was, to direct all, first enabled with Grace received by the second Covenant, to perform the perfect will of God set down in it; Gal. 3. 19. in which force as our Saviour found the Law, so he left it; not diminishing a

2 Wanting my spirit to enable them, procured, for us, by Christ.

3 But gave them up, for their Sins, to their enemies.

4 See Esa. 4. 3, 5, 6. Where Holy the title of the High Priest, and Gods Glory in the Tabernacle, is enlarged to every assembly, and to every house in Sion.

5 I their God in blessing them; they my people in serving me; According to Deut. 26. 17, 18.

*tually,* ] to them a [ *gratious* ] God, and they shall be to me a [ *obedient* ] People.

11 And [ *then I will poure out my Spirit so abundantly upon them, that* ] they shall not teach every man his Neighbor, and every man his Brother, saying; know the Lord : For all shall know me from the least to the greatest.

12 For I will be merciful to their unrighteousness, [ *through the blood of this new Covenant;* ] and their Sins, and their iniquities, will I remember <sup>a</sup> no more.

<sup>a</sup> See Heb.  
10. 4, 10,  
18.

13 [ *Here* ] in that he saith ; a new Covenant, he hath made the first old. Now that which decayeth and waxeth old, <sup>1</sup> is ready to vanish away.

## C H A P. IX.

<sup>b</sup> The first  
therefore:  
<sup>c</sup>Worships.  
ceremonies.  
<sup>d</sup> See v. 11.

1 **T**hen <sup>b</sup> verily the first Covenant, [ *but this in Type and reference to the second,* ] had also Ordinances <sup>c</sup> of Divine Service, and a <sup>d</sup> worldly Sanctuary, [ *raised by men.* ]

<sup>e</sup> Holy.

2 For there was a Tabernacle made ; the first, wherein was the Candlestick, and the Table, and the Shew-bread, which is called the <sup>e</sup> Sanctuary.

3 And after the <sup>2</sup> second Vaile, the Tabernacle, which is called the Holiest of all:

4 Which had [ *in it* ] the <sup>3</sup> Golden Censer, and the Ark of the Covenant, overlaid round about with Gold, wherein was the Golden Pot, that had Manna, and Aarons Rod that Budded, and the tables of the Covenant.

5 And over it the Cherubims of Glory shadowing the Mercy-seate ; of which we cannot now speak particularly.

6 Now when these things were thus ordained ; the

1 As the Jews whole Government did vanish away in a few years after the writing of this Epistle. 3 This is not mentioned by Moses ; it seems such a Censer reserved for the use of the day, when the High Priest burnt

2 For The first Tabernacle was severed Incense in the Holy of Holiest. See Lev. from the outward court by another 16. 12. Vail, or Curtain, Exod. 26. 36.

Priests went alwaies into the first Tabernacle, <sup>1</sup> accomplishing [*daily*] the service of God.

7 But into the second *went* the High Priest alone, [*and that only*] once every year, <sup>2</sup> not without blood, which he <sup>3</sup> offered for himself, and for the <sup>4</sup> errors of the people.

<sup>a</sup> Ignorances.

8 The Holy Ghost, [<sup>5</sup> *by* <sup>6</sup> *that rare access, and only of one, into the Holy place,*] this signifying; that the way into the Holiest of all was not yet made manifest, <sup>6</sup> while as the first Tabernacle was yet standing.

9 <sup>b</sup> Which [*Tabernacle*] was a figure for the time then present; in which <sup>c</sup> were offered, both Gifts, and Sacrifices, <sup>d</sup> that could not make him that did the Service perfect, [*and cleansed,*] as pertaining to the Conscience.

<sup>b</sup> Which parable belongs to the times approaching.

10 [*As*] <sup>e</sup> which stood only in [*a certain Use of*] Meats, and Drinks, and divers washings, <sup>7</sup> and [*other*] <sup>f</sup> carnal ordinances <sup>8</sup> imposed on them, [*as Types*] until the [*full*] time of Reformation <sup>g</sup> [*by Christ.*]

<sup>c</sup> Are offered.

<sup>d</sup> Being not able to perfect the worshiper.

<sup>e</sup> Being only imposed for meats.

<sup>f</sup> Rites or Ceremonies.

<sup>g</sup> Col. 2. 14. 17.

11 But Christ, being come an High Priest <sup>h</sup> of [*the*] good things to come, by [*and through*] a greater, and more perfect Tabernacle, [*of the Heavens*] not <sup>i</sup> made with hands, that is to say, not of this building, [*which man raiseth.*]

<sup>h</sup> Heb. 10. 1.

<sup>i</sup> See v. 14.

<sup>k</sup> For once, or once for all.

12 Neither by the blood of Goates, and Calves, but by [*shedding*] his own blood, he entred in <sup>k</sup> once [*for all*] into the Holy place, [*the presence of God,*] having obtained [*by the perfection of his one offering,*] <sup>9</sup> eternal redemption for us.

<sup>1</sup> Lighting the Lamps, changing the Shew-Bread, burning incense, sprinkling By whom the souls of all Saints, before the blood of sin-offerings before the or since Him, enter in thither. Vaile, and upon the Altar of Incense there, Lev. 4. 6, 7. - &c.

<sup>2</sup> The Blood only carried into the Sanctuary, because it represented the soul, and the life. Lev. 17. 14.

<sup>3</sup> Sprinkled upon the Mercy seat. See Heb. 8. 3.

<sup>4</sup> See Heb. 10. 19, 20. - Mat. 27. 51. at Christs Passion, the Vaile rent, and all laid open.

<sup>5</sup> Or: by his often entrance more then once, which argued the Service imperfect

<sup>6</sup> Spoken in respect of Christs entring for a redemption annual.

13 For if the blood of Bulls, and of Goates, and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the Flesh:

a Fault. 14 How much more shall the blood of Christ, who, <sup>1</sup> through [ *the sanctifying power of* ] the eternal Spirit, offered himself <sup>2</sup> without <sup>3</sup> spot to God, [ *his Father,* ] purge your <sup>3</sup> conscience, [ *and your spirit,* ] from <sup>4</sup> dead workes [ *henceforth* ] <sup>5</sup> to serve the living God?

b Covenant. 15 And for this cause he is the Mediatour of the new <sup>b</sup> <sup>6</sup> Testament, that by means of [ *his* <sup>7</sup> ] death [ *undergone* ] for the redemption of the Transgressions, *that were* <sup>8</sup> [ *unremitted* ] under the first Testament, [ *all* ] they which are called, [ *after first their offences expiated,* ] might receive [ *from him* ] the promise of [ *an* ] eternal inheritance [ *upon his decease.* ]

c Be produced. Be brought in. 16 For where a Testament is, there must also of necessity <sup>c</sup> be the <sup>9</sup> death of the Testator.

17 For a Testament is of force [ *only* ] after men are dead: otherwise it is of no strength at all, whilst the testator liveth, [ *and hath not yet established the unchangeableness of it, by his death.* ]

1 This may be understood either of to serve him in the Sanctuary. our Lords eternal Divinity, by which his most precious blood becomes of such infinite virtue, and efficacy. Or, of the person of the Holy Ghost relating to his Humanity, and received from his Father; (called also the power and the glory of the Father; Rom. 6. 4. - 2. Cor. 13. 4. - Luk. 1. 35.) Which Holy Spirit overshadowed the Blessed Virgin at his conception; which visibly descended on him at his Baptism; By which he was carried into the Wilderness, &c. Mat. 4. 1. - Luk. 4. 14. By which he is said to be justified, sanctified, sealed, anointed (all which he is said to have received from the Father.) See Rom. 1. 4. - 1. Pet. 3. 18. - 1. Tim. 3. 16. - John 6. 27. compared with Eph. 1. 13. - John 10. 36. Lastly by which he hath power to lay down, and take up his life when and as he pleased. John 10. 18.

2 In allusion to the legal Sacrifices without blemish, Lev. 22. 20. - Numb. 19. 2.

3 Conscience from the guilt of Sins already committed.

4 Deadly.

5 As the legally cleansed were admitted

6 Testament, and Covenant, are the same word in the Original; Here rendered, Testament, & cause of the inheritance, which the Son of God, by his death procuring remission of our Sins, hath left unto us. For a Testament is one kind of Covenant confirmed by death; and it was an ancient forme of confirmation of all Covenants, by the Blood, and Death of some living Creature.

7 Christs Blood, as expiatory for remission of our Sins, so confirmatory for settling upon us our Heavenly inheritance.

8 Vid Act: 13. 39. The actions of the Law, being figurative, had no efficacy in themselves, but only in relation to Christ, by Faith in whom promised all the sins of the faithful in precedent ages were remitted.

9 As death is a confirmation of a legacy, that it cannot afterward be changed by the Donor, so God, in his Sins death, confirmed to us our Heavenly inheritance. Or, so the Son, by his own death, confirmed to us his inheritance, given him by his Father, that we should be Partners with him in it.



18 Whereupon neither the first *Testament* was a dedi- a Consecra-  
ted. purifi-  
ed.  
cated without Blood, [ *and the substituted solemn death  
of some Creature to ratify it* ]

19 For, when Moses had spoken every precept to all  
the people according to the Law, he <sup>b</sup> took the Blood b Exod.24.  
7, 8.  
of Calves, and of Goats, with <sup>c</sup> Water, and <sup>c</sup> Scarlet-  
wool, and Hyſop, and ſprinkled both the Book, and all <sup>c</sup> Purple.  
the people.

20 Saying; this is the Blood [ *for eſtabliſhing* ] of the  
<sup>d</sup> Testament, which God hath enjoined unto you [ *to  
obſerve.* ] d Covenant  
command-  
ed toward  
you.  
e Off. rvice.

21 Moreover he ſprinkled with blood both the Taber-  
nacle, and all the veſſels <sup>e</sup> of the <sup>e</sup> Miniſtery :

22 And <sup>f</sup> almoſt all things are by the Law purged  
with Blood : and without ſhedding of Blood is <sup>f</sup> no Re-  
miſſion [ *heard of, in the Law.* ]

23 It was therefore neceſſary that the patterns, [ *and  
representations,* ] of [ *the* ] things in the Heavens ſhould  
be purified with theſe, but <sup>g</sup> the <sup>g</sup> Heavenly things  
themſelves [ *Hallowed, and prepared,* ] with better Sa-  
crifices then theſe.

24 For Chriſt [ *with the Blood of his Sacrifice* ] is not  
entred into the ho'y places made with hands, which are  
the <sup>h</sup> figures of the true; but into Heaven it ſelf, now to <sup>h</sup> appear  
[ *there* ] in the preſence of God, for us. f Copies.

25 Nor yet [ *was it needful,* ] that he ſhould offer  
himſelf often, as the High Prieſt entreth into the Holy

1 Lev. 14. 49, 51. -Exod. 12. 22. The is ſaid to be purified only by Alluſi-  
blood was mingled with water, that it on. i.e. Dedicated, prepared, for the  
might without growing ſtiſe, the eaſier Service of this our new High-Prieſt, to be  
be ſprinkled; but, more Miſteriouſly, it performed therein : Or, by Heavenly  
ſhews the coming of Chriſt, with the things, Metonymically, may be meant  
Blood of his Croſſe, and the water of Re- the perſons under the Goſpel; who, pu-  
generation. 1. John 5. 6. riſi d by Chriſts Blood, now have an en-  
2 Before they might be imploied in the trance, and admittance into the Heavenly  
Holy Service; as we muſt be by the Sanctuary, and reſidence there. See Eph.  
Blood of Chriſt, before yield any acce- 1. 3. -Col. 3. 1. -Phil. 3. 20. -Heb. 10.  
ptable ſervice to God. 19. Tho, how far ſome upper Regions  
3 For ſome were, with water, Lev. 22. of the World, as well as the Earth, may  
6. and ſome, that could indure it, with be ſaid to be contaminated by the Sins  
fire. Numb. 31. 22. of men, and of the ſaln Angels, which  
4 Vid. Lev. 17. 11. Expiation by blood therefore muſt be purified, and if I may  
before reconciliation ſo ſay, reconciled to God, only by the  
5 The Heavens being the Temple of Merits of Chriſts Blood, we know not.  
our Spiritual Service, which is now offered See the expreſſions in Eph. 1. 10. -6. 12.  
to the Throne of Grace, there, by Chriſt. -Col. 1. 16, 20. -2. 10. -Job. 15. 15. -4. 18. -25.  
6 The Heavenly things, or Sanctuary 5. -2. Pet. 3. 7, 12. -Rom. 8. 22.

place [*once*] every year, with [*the*] blood of others, [*not his own*]

*a* At the consummation of the ages.

*b* Hath he bin manifested by Sacrificing of himself,

for the putting away of sin.

*c* See 2.

Tim 4. 8.

*d* For their deliverance.

26 For then must he [*very*] often have suffered <sup>1</sup> since the foundation of the world: but now once <sup>a</sup> in the end of the world, [*after wickedness exceedingly multiplied,*] *b* hath he appeared to put away sin by the Sacrifice of himself.

27 And as it is appointed [*all other men*] once to die, but after this [*only*] the judgment, [*and immortality.*]

28 So Christ was once offered [*a sacrifice*] to bear the Sins of many, and [*hereafter*] unto them, <sup>c</sup> that look for him, [*and love his coming,*] shall he appear the second time [*upon Earth in that day of Judgment*] without Sin, [*either his own, like the Legal High Priest, or others already expiated,*] <sup>d</sup> unto [*the performing of their*] Salvation.

## C H A P. X.

*f* By the same Sacrifices every year.

*g* They would have ceased (according to other Copies.)

1 **F**OR the Law having [*only*] a [*weak*] shadow of [*the*] good things to come, and not the very image of [*the*] things themselves, can never <sup>f</sup> with those Sacrifices, which they offered year by year continually, make the comers thereunto perfect <sup>1</sup> [*touching remission of Sin.*]

2 For then would <sup>g</sup> they not have ceased to be offered, because that the Worshipers, once purged, should have

1 To redeem after this manner (i. e.) of sinning. ] So they interpret, ver. 3. by a yearly oblation &c. all Sinners, *purged* [thoroughly, as Christ hath purged that have bin since then. See the Phrase, them since by his Holy Spirit] *and conscience* of [committing] Sins, [as formerly, ] Luk. 11. 50.

2 He saith *many* regarding the event; See 1 John 3. 9, 15, 18. So ver. 3. *made* this Sacrifice, for the Effect, and Issue of [more] Sins, [committed as much of it, not pertaining to all, but to those, as formerly, ] every year. So ver. 4. that obey, &c. *away Sins* [so as men shall not conti-

3 Or (as others interpret) [to leave nually Relaps into them.]

had no more <sup>1</sup> conscience of [*those*] Sins, [*for which they had made a former atonement?*]

3 But in those Sacrifices, *there is* <sup>a</sup> a remembrance, again made [*by the High-Priest,*] of [*their former*] Sins every year. a A Commemoration.

4 For it is not possible that the blood of Bulls, and of Goats, <sup>2</sup> should [*ever*] take away Sins.

5 Wherefore when he cometh into the world [*who was to take away the Sins thereof,*] he saith [*in the* <sup>3</sup> *Psalmist,*] Sacrifice, and Offering <sup>b</sup> thou wouldest not, but a body, [*for to be an Offering,*] hast thou <sup>c</sup> prepared me. b Thou hast not delighted in. c Framed. thou hast fitted.

6 In burnt Offerings, and Sacrifices for Sin, thou hast had no <sup>4</sup> pleasure:

7 Then said I, loe I come, <sup>5</sup> [*so (as)*] in the volume of the Book it is written of me,) to do thy will, O God.

8 Above when he said; Sacrifice, and Offering, and Burnt-offerings, and offering for Sin, thou wouldest not, neither hadst pleasure therein, which are offered <sup>d</sup> by the Law:

9 Then said he; Lo, I come to do thy will (O God :) he taketh away the first, that he may establish the second. d According to the Law.

10 By the which will, we are [*now fully*] <sup>6</sup> Sancti-

<sup>1</sup> All Sins, those to come as well as (not, the properly so called) as casual past, are remitted by Christs perfect Satisfaction, uncleannesses of the Body, &c. Heb. 9. crifice, (See ver. 14, 17, 18,) to them, 13. Or, if for more; extending especially who have an interest in it, by performing to those of ignorance, and infirmity. See the conditions God hath required, upon Numb. 15. 24, 27. compared 30. and if all their relapses into Sin; not so by the to Sins wittingly committed, (Lev. 6. legal; therefore reiterated. secondly as -5. 17.) Lev. 16. 16, 21. yet not taking remission is purchased by Christs Sacrifice away our weakness of continual relapsing for all Sins committed; so, by the merit into them again.

of it, (in purchasing us the graces of <sup>3</sup> Psal. 40. 7. Urged by the Apostle, the Holy Spirit,) strength is given us (as usual) according to the Septuagint in to resist Sin for the future, (See 1. Jo. those times best known to the Jews.

3. 9, 15, 18.) so, as we shall henceforth <sup>4</sup> Save in relation to mine. live in no habit, delight, or abandonment <sup>5</sup> i.e. As I am registered in the Book, to Sin, if we make use of the Grace, to become thy servant for ever, alluding Christs obligation hath purchased for us. to instruments drawn between Masters,

2 No efficacy in the flesh of a Brute, and Servants. according to which (in the to cleanse away the spiritual Sin of a man. Original) he speaks before of boring See Heb. 9. 2. Rom. 5. 12, 18. None, I of his Eares.

fav. of themselves, but only Typically in <sup>6</sup> By Sanctified is here meant purified relation to the sacrifice of Christ; they or cleansed from Sin, See 9. 13. -13. being instituted chiefly for legal Sins, 12.

*a* 9. c. 13. v. fied, *a* [and cleansed from Sin,] through the offering of the body of Jesus Christ once for all.

*b* Stood. 11 And [we see, how] every [other] Priest *b* standeth daily ministering, and offering oftentimes the same Sacrifices, which can never take away sins, [if not at the first.]

*c* Psal. 110. 1. 12 But this man, after he had offered one Sacrifice for sin for ever, sat down, [saith the *c* Psalm,] on the right hand of God,

13 From henceforth expecting [according to the promise of his Father,] till his *2* enemies be made his footstool. *3*

14 For by [his] one offering he hath perfected for ever them that are sanctified [from their sins.]

15 Wherefore the Holy Ghost also is a witness to us, [in another Prophecy;] for after that he had said before,

*d* Jer. 31. 33. *e* Upon. 16 This is the Covenant that I will make with them after those daies, saith the Lord : *d* I will put my Lawes into their hearts, and *e* in their minds will I write them ;

17 [He addeth,] and their sins, and iniquities will I remember no more.

18 Now where remission of *4* these is, there is [needfull] no more offering for sin. *5*

*f* Liberty. 19 Having therefore, Brethren, [the] *f* boldness, [through Remission of our sin,] to enter [now with our Prayers, and hereafter with our Persons,] into the Holiest, by the Blood of Jesus,

*g* See Heb. 9. 8, 12. *b* New made. *h* See ver. 5. 20 By a new and [ever-] living way, which he hath *b* consecrated for us, through the Vaile [of the Deity,] that is to say, his *6* Flesh, [*h* assumed at his Incarnation for this purpose] *7*

1 Opposit to sitting down (ver. 12.) well future, as past; they not receding of one, that had finished his offering, from the Evangelical condition thereof: and his work.

2 Even death it self, and that subdued, nor for the wicked, or revolted; for this offering, made already, remitted not their sin, (they being defective in performing the condition of the Covenant;) and

3 And all his Sanctified members be therefore another offering still would be gathered to himself. as useles.

4 All, for ever, as Gods second Covenant runs. ver. 17. 6 Rent also, as the other vaile in his passion. By which rending of it he also entered the Holiest.

5 No more offering needfull, neither 7 Through mortality he entred into for those that live Holily: for they have Life, and Glory. ceased from sinning, so as formerly; and this offering is made for all theirs, as

21 And *having* [*such*] an High-priest [*to offer our Prayers, and his intercessions for us, & who is Lord*] over the House of God;

<sup>a</sup> Heb. 3. 5, 6.

22 <sup>b</sup> Let us draw near with a true heart in full assurance of faith [*to obtain our requests, as*] having [*now*] our hearts <sup>1</sup> sprinkled [*by his blood*] from [*Sin, and*] an evil conscience, and <sup>2</sup> our bodies [*in Holy Baptisme*] washed with pure water.

<sup>b</sup> Let us come unto him in fulness of Faith.

23 [*And*] let us hold fast [*to the end*] the profession of our <sup>c</sup> Faith [*into which we have bin Baptized,*] without wavering, (for he is faithful, that promised.)

<sup>c</sup> Hope.

24 And let us consider one another [*in frequent conference*] to provoke [*one another*] unto [*mutual*] love, and to [*persisting in*] good workes.

25 Not [*out of fear, defection, or faction,*] forsaking the <sup>3</sup> assembling of our selves together, [*in the publick services of the Church,*] as the manner of some is: <sup>4</sup> but [*openly animating, and*] exhorting one another [*to constancy in the Faith:*] and so much the more, as ye <sup>5</sup> see the <sup>d</sup> day [*of Gods righteous Judgment of all men*] approaching. <sup>e</sup>

<sup>d</sup> Luk. 17. 24. i-2. Pet. 3. 10, 12. <sup>e</sup> ver. 37.

26 For if we [*again backslide from the Christian profession, and*] sin <sup>6</sup> wilfully, after that we have received the knowledg of the truth, [*of Salvation, only through*

1 Allusion, to the purifying Water, World in concerning its end, and the Numb. 19. 17, 20. with which unclean persons were to be sprinkled before they might have access unto the Sanctuary. Or, to that washing. Lev. 16. 4.

2 Cleanfed both from the filthiness of the Flefh, and of the Spirit. 2. Cor. 7. 1. The conscience thinking no evil, nor the body executing.

3 So beneficial, for learning the word, unanimity of Prayer and praise, comforting the weak, censuring the wicked, succoring the poor, maintaining love, and communion in the Eucharist, &c., and the deserting it so dangerous, for our failing also in Faith. Whereas God especially in the Church bestoweth, and augmenteth his Gifts, for the much Prayers and much praise there performed.

4 Complying with the Jews, that vehemently persecuted the Church, for fear &c. Gal. 5. 11. Phil. 3. 18. -Rom. 10. 10.

5 The uncertainty God hath left the

General day of Judgment, is made by the Apostle a motive to prepare for it as near. So our Death, and Judgment are joined together, c. 9. 27, 28. -<sup>c</sup> It is appointed once to die; and, after that, the Judgment. Because no action of the man intercedes between these two; and as the one leaves him, so the other finds him, at what distance soever these happen to be; See Phil. 1. 6. -1. Tim. 6. 14. -Jam. 5. 7, 8. -2. Thef. 1. 7. -2. Tim. 4. 8. Heb. 10. 35, 36, 37.

<sup>6</sup> See the Sin, ver. 29. See Heb. 6. 4. -2. Pet. 2. 20. -The Apostle speaks of revolt from, & despising of, the Gospel; as (ver. 28.) of an Israelites despising Moses Law; all ordinary breaches of which Law were not punished with death. But here also may be meant some other Sins, such as are not only deliberate, and done with full consent of the will; but, obstinate, and obdurate against the known light

of Truth, admonitions of the Church, &c.

*the Blood of Jesus,*] there remaineth no more Sacrifice for [*our*] sins.

*a* Burning of Fire. 27 But a certain fearful looking for of Judgment, and <sup>1</sup> fiery <sup>a</sup> indignation, which shall devour the adversaries.

*b* Deut. 17. 28 He, that <sup>b</sup> despised Moses's Law, died without mercy under [*the hands of*] two or three witnesses.

*c* Hath bin sanctified. 29 Of how much forer punishment, [*at that day,*] suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant, wherewith he <sup>c</sup> was <sup>3</sup> sanctified, [*and cleansed from his Sins,*] an <sup>d</sup> unholy [*worthless*] thing, and hath <sup>e</sup> done despite unto the <sup>3</sup> Spirit of Grace, [*f wherewith he had bin formerly enlightened, and regenerated?*] <sup>g</sup>

*g* See Tit. 3. 5. 30 For we know, him that hath said; <sup>b</sup> Vengeance belongeth unto me, I will recompence, saith the Lord. and again; <sup>c</sup> The Lord shall judge his people.

*i* Deut. 32. 31 It is a fearful thing to fall into the hands of the living God.

*k* Being made partakers of those which so lived. 32 But [*do ye stand stedfast, and*] <sup>k</sup> call to remembrance the former daies, in which, [*soone*] after ye were <sup>5</sup> illuminated, ye endured a great fight of afflictions.

*l* A fellow-feeling with those in bonds. 33 Partly, while ye were made a gazing stock [*your selves,*] both by reproaches, and afflictions; and partly, <sup>k</sup> whilst ye became companions, [*and succourers*] of them, that were so used.

*m* That you have in your selves a better being in Heaven, & an abiding one. 34 For ye had <sup>l</sup> compassion <sup>6</sup> of me [*also*] in my Bonds; and took joyfully the spoiling of your Goods; knowing <sup>m</sup> in your selves, that you have in Heaven a better, and an enduring, substance.

35 Cast not away therefore [*now after so much suffer-*

1 Allusions to Numb. 16. 35. - Lev. 10. 2. extraordinarily enlightened with the Holy Ghost, Act. 2. 38. - 8. 12, 17.

2 Which may be done, either in a corrupt judgment; or in an outward profession against judgment; or wicked life against our profession.

3 See ver. 10. - cleansed in his Baptism, - See ver. 32. - Heb. 6. 4.

4 See the like inference, Heb. 6. 9.

5 By the Doctrine of the Gospel: So also Baptism is expressed, because, at the same time, the Baptized frequently were

6 Some Copies read *ἰσχυρίσθαι*, which is followed by the vulgar. - Nam & vinctis compassi estis. And see chap. 13. 3. *ἰσχυρίσθαι*; but, the place being read, *τοῖς ἰσχυρίσθαι*; and Saint Paul being supposed this person in Bonds, it seems to relate to his Bonds in Jerusalem. Act. 21. When he brought to this distressed Church his last Almes.

ing,] your <sup>1</sup> confidence, [*and courage,*] which have great recompence of reward [*to come.*]

36 For ye have [*yet*] need of patience; that after ye have first [*perfectly*] done the will of God, ye might at last receive the promise.

37 For yet a little while, [*saith the <sup>a</sup> prophet,*] and <sup>a</sup> Habbac. 2. he, that shall come, will come, and will not tarry. 3.

38 <sup>b c</sup> Now, [*as it follows there,*] the just <sup>2</sup> shall live by [*his*] faith: <sup>d</sup> <sup>3</sup> but if he draw back, [*saith the Lord,*] shall my soul have no pleasure in him. <sup>b</sup> But. <sup>c</sup> Habbac. 2. 4.

39 But <sup>e</sup> [*I hope*] we are not of them, who draw back [*from the Faith*] unto [*the*] perdition, but of them that believe, to the <sup>f</sup> saving, of the Soul. <sup>d</sup> And if he draw back. <sup>e</sup> Heb. 6. 9. <sup>f</sup> Purchasing, finding.

## CHAP. XI.

<sup>1</sup> **N**OW faith is the <sup>g</sup> substance, [*and present being, as it were,*] of things hoped for; the <sup>h</sup> evidence of things not seen. <sup>g</sup> Confident expectation. <sup>h</sup> Conviction.

2 For by it, [*when the things hoped for were afar off,*] the Elders <sup>i</sup> obtained [*in the Scriptures*] a good report. <sup>i</sup> Received a Testimony.

3 [*First*] through faith we understand [*from them,*] that the Worlds were framed [*of no precedent matter, solely*] by the word [*and command*] of God; so that things, which are seen, <sup>k</sup> were not made of things that do appear; 4 [*a thing exceeding all natural apprehension.*] <sup>k</sup> Were made not.

4 By [*reason of his*] <sup>l</sup> Faith [*it was, that*] Abel offered unto God <sup>l</sup> a more excellent Sacrifice than Cain: by which [*Faith*] he obtained [*that*] <sup>m</sup> witness [*from God,*] that he was righteous: God <sup>n</sup> testifying of his gifts [*and offerings, that they pleased him;*] and by <sup>n</sup> Gen. 4. 4, 7.

<sup>1</sup> Free profession of Christianity.

<sup>2</sup> Shall be sustained by his Faith, first, in expectation of the fulfilling of Gods promise: And, at that time also, shall be saved by his Faith.

<sup>3</sup> See Habbac. 2. 4. The prophet speaking there of those, that in their trouble deserting God, seek for some other refuge than Him; as the Jews did to neighboring Princes.

<sup>4</sup> See Gen. 1. 2. And as the visible world was made out of what appeared not formerly; so all his other promises are accomplished easily out of nothing seen for the present, but only by the eye of Faith.

<sup>5</sup> See the quality of his Faith, v. 6.

<sup>6</sup> Some suppose by sending fire from Heaven upon his Sacrifice, as upon Elijahs.

<sup>a</sup> Gen. 4. 10. it he, being dead, yet <sup>a</sup> <sup>1</sup> speaketh [*afterward in the Scri-*  
<sup>-Heb. 12.</sup> *ptures, in Gods eares; and the cry of his innocently-spilled*  
<sup>24. -Rev. 6.</sup> *Blood was heard.* ]

<sup>10. -Mar.</sup> <sup>23. 35. Is</sup> <sup>spoken of.</sup> 5 By [*reason of his*] Faith [*it was, that*] Enoch was translated that he should not see Death; and was not found [*afterwards among mortals,*] because God had translated him: for, before his translation, he had this testimony <sup>2</sup> [*in the Scripture,*] that he pleased God.

6 But without Faith it is impossible to please him; for he that cometh to God [*in any religious Worship of him,*] must believe [*both*] that he is; and that he is a [*regarder of Human affaires; and a certain*] rewarder <sup>3</sup> [*in, or, after this life, of the Piety*] of [*all them,*] that diligently seek him.

<sup>b</sup> Being wary. <sup>c</sup> Gen. 6. 8. 7 By [*the power of*] <sup>4</sup> Faith Noah, <sup>6</sup> being warned of God of things [*concerning the universal deluge*] not seen as yet, moved with fear, prepared an Ark to the saving of his House; by the which he condemned the <sup>d</sup> <sup>1.</sup> <sup>Pet. 2.</sup> World, [*undcredulous to his Doctrine,*] and became [*the sole surviving*] <sup>5</sup> heire to the [*title, and benefits of the*] righteousness, which is [*acquired*] by <sup>e</sup> Faith.

<sup>e</sup> According to. 8 By [*a strong*] Faith Abraham, when he was called to go out [*from his Country, and Friends,*] into a place, which [*God promised*] he should after receive for an inheritance, obeyed: and he went out, not knowing [*the place at all*] whither he went.

9 By Faith he [*contentedly*] sojourned [*afterward*] in the land of promise, as in a strange Country; [*not building Houses, but*] dwelling in Tabernacles with Isaac and Jacob, the Heirs with him of the same promise.

<sup>f</sup> Heb. 13. 14. 10 For he looked for <sup>f</sup> <sup>a</sup> [*no other kind of*] <sup>6</sup> City, wherein [*to fix his ambulatory habitation,*] which hath [*more sure*] foundations; <sup>7</sup> whose builder, and maker is [*not Man, but*] God.

<sup>1</sup> Speaketh for the restoring of life, to the innocent; vengeance on the oppressor.

<sup>2</sup> Gen. 5. 24. Heb. walked with God.

<sup>3</sup> Chiefly in the World to come, (which they also believed and expected;) else to what purpose Blood cry after death, ver. 4? how die in Faith, ver. 13? if nothing hoped for after death; faith being only the substance of things hoped

for. See ver. 16, 26, 39.

<sup>4</sup> Great faith to believe a Flood that could drown the world.

<sup>5</sup> Sole heir to his Ancestors, Abel, Enoch &c.

<sup>6</sup> In Heaven, ver. 16. Heb. 12. 22.

<sup>7</sup> Opposed to Tabernacles, which have none.



11 Through [*the predisposition of her*] <sup>1</sup> faith & also <sup>a</sup> Even Sarah her self received strength [*from God*] to conceive seed; and was delivered of a Child, when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him <sup>b</sup> as <sup>b</sup> Dead in good as dead, *so many* as the stars of the Sky in multitude; and as the sand, which is by the sea-shore, innumerable. <sup>these respects.</sup>

13 These all died in faith, not having received the promises, but having seen them afar off; and [*they*] were persuaded of *them*, and embraced *them*, and [*meanwhile, when inhabitants of Canaan, yet*] <sup>c</sup> confessed, that they were strangers, and <sup>d</sup> pilgrims on the Earth.

14 For they, that say such things, declare plainly; that they [*still*] seek a Country.

15 And truly if they had bin mindful of that *Coun- d* Sojour-  
treys from whence they came out, [*Chaldea,*] they ners on the  
might have had opportunity to have returned: land.

16 But now [*tis plain,*] they desire a better Countrey [*than that,*] that is, an Heavenly: Wherefore God is not ashamed to be called their God, [<sup>2</sup> *still after their decease:*] for he hath [*there*] prepared for them a City [*wherein they live for ever.*]

17 By <sup>e</sup> faith Abraham, when he was tried, offered <sup>e</sup> See v. 19.  
up Isaac: and <sup>f</sup> he, that had received the promises <sup>f</sup> Having  
[*established upon that Son,*] offered up his only begot- entertained  
ten Son, the promi-  
ses.

18 [*Even him,*] <sup>g</sup> of whom [*in the promise*] it was <sup>g</sup> To.  
said; that in Isaac shall thy seed be called:

19 Accounting that God was able to raise him up, [*to fulfil his promise,*] even from the Dead: from whence also he received him in a figure, [*and as a Type of our Lords Resurrection, after he had resolved on his death.*]

20 By <sup>b</sup> faith Isaac [*before his death*] blessed Jacob and <sup>b</sup> By faith  
Esau, concerning things [*the Holy-Ghost told him were*] concerning  
to come; [*giving the higher blessing to the younger brother.*] things to  
come.

1 The first thing is Gods promise; or particular, no Faith extends further, then our belief of it; then his accomplishment of it: the second failing, the third failes, because the first is conditional. All our Faith is built upon Gods power with some promise in general at least; for without Gods promise, general, than the Divels: See Mat. 13. 58. Mark 9. 23. Spoken of temporal blessings: the receipt of these also mostly depending on our faith.  
2 Exod. 3. 6. - Mat. 23. 32. Our Saviour's argument for the Resurrection.

<sup>a</sup> Gen 48:

15.

<sup>b</sup> Worshipped upon.

<sup>c</sup> Gen. 47.

31.

<sup>d</sup> Remembred.

<sup>e</sup> Comly.

<sup>f</sup> To have the temporal enjoyment of Sin.

<sup>g</sup> For Christ.

21 By faith <sup>a</sup> Jacob, when he was a dying, blessed both the sons of Joseph [*to be Co-heirs in Canaan with the rest of his Children, preferring, as Isaac had done, the Younger before the Elder:*] and <sup>b</sup> worshipped [*God in faith of his promises,*] leaning upon the top of his Staffe. <sup>c</sup>

22 By faith Joseph, when he died, <sup>d</sup> made mention of the departing of the Children of Israel [*out of Egypt;*] and gave commandment concerning his Bones [*to be carried with them.*]

23 By [*their*] faith, Moses, when he was born, was hid three months of his Parents, [*believing him appointed by God for some great designe,*] because they saw he was a <sup>e</sup> proper Child; and they not afraid of the Kings commandment.

24 By faith, Moses, when he was come to Yeares, refused to be called the Son of Pharaohs Daughter;

25 Chusing rather to suffer affliction with the people of God [*in Egypt and the Wildernesse,*] than <sup>f</sup> to enjoy the pleasures of sin <sup>1</sup> [*in Pharaohs Court*] for a season.

26 Esteeming the <sup>2</sup> reproach <sup>3</sup> <sup>g</sup> of <sup>4</sup> Christ [*to come, of whom also he was a Type,*] greater Riches then the Treasures in Egypt: For he had respect unto the recompence of the [*Eternal*] reward. <sup>6</sup>

27 By faith he <sup>7</sup> forsook Egypt, [*conducting the Israelites from thence,*] not fearing the wrath of the [*menacing*]

<sup>1</sup> With dissembling his Hebrewisme; and renouncing his Inheritance in the promises made to his Fathers.

<sup>2</sup> Spoken by allusion to the afflictions of Christians, and these Hebrews he writ to.

<sup>3</sup> Jesus Christ, then, the Head also, and, (some think,) the personal conductor, of the Church in the wildernesse. (See Exodus 23. 21. - Acts 7. 38. - 1. Cor. 10. 9. - Exodus 17. 7.) Always the same, (Heb. 13. 8. Rev. 13. 8.) In the Prophets time, (1. Pet. 1. 11.) In and before Abraham, (John 8. 58. who saw his day, and rejoiced;) In Noahs time, (1. Pet. 3. 19.) In the beginning of time; (by whom God made the worlds, Heb. 1. 10.) Before the worlds, (John 17. 5.)

<sup>4</sup> Or, of Christ, i.e. of the Blessed Seed, (Gal. 3. 16.) this people of God being then poor Brick-makers, and much reproached; the Antitype sometimes used for the Type. So Israel called Gods first-born. Exod. 4. 22..

<sup>5</sup> In Heaven, for he reached not the Earthly land of promise.

<sup>6</sup> This, and most of the other instances in this Chapter are fitted to encourage the persecuted Jew-christians, to persevere in their profession by Faith; beleiving and looking for the rest, and reward to come. See 12. 1.

<sup>7</sup> Or, it may be understood of his first sight; not fearing, the wrath of the King should overtake him, because his keeping the Passover, in Egypt, is here mentioned after it, ver. 28.

King : for he <sup>a</sup> endured [*constant*;] as seeing [*by faith*] <sup>a</sup> was constant. him, who is invisible, [*at hand to protect him.*]

28 Through <sup>1</sup> faith [*in Gods merciful promise of their safety*] he kept the Passover, and the sprinkling of Blood [*on the Door post,*] lest he, that destroyed the first born, should touch them.

29 By <sup>2</sup> faith [*in Gods power*] they passed through the red Sea, as by dry land : which the [*faithless*] Egyptians assaying to do, were Drowned.

30 By faith [*in Gods word*] the Walls of Jericho fell down [*of themselves,*] after they were [*only*] compassed about seven daies.

31 By faith [*of the accomplishment of Gods promises of Canaan, made to his people,*] the Harlot Rahab perished not with them that <sup>b</sup> beleaved [*them*] not, when She had [*formerly*] received the spies with peace. <sup>b</sup> Obeyed not, were disobedient.

32 And what shall I more say ? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also, and Samuel, and of the prophets.

33 Who, through faith, <sup>3</sup> subdued [*great*] Kingdomes, wrought [*much*] righteousness, obtained [*many*] promises; stopped the mouthes of <sup>4</sup> Lions,

34 Quenched the violence of <sup>5</sup> Fire, <sup>6</sup> escaped the edge of the Sword, out of weakness <sup>7</sup> were made strong, waxed valiant in fight, turned to flight the Armies of the Aliens;

35 <sup>8</sup> Women received their Dead <sup>c</sup> raised to Life again; and others <sup>9</sup> were <sup>d</sup> Tortured, not accepting deliverance [*by any Apostacy, for the present Life,*] that <sup>e</sup> they might obtain a better Resurrection [*for the future.*] <sup>e</sup> By Resurrection. <sup>d</sup> 2. Mac. 7. 7.

36 And others had trial of <sup>e</sup> cruel mockings, and scourgings; yea moreover of Bonds, and Imprisonment; <sup>e</sup> Contumelies. <sup>e</sup> Contumelies.

<sup>1</sup> Though the Israelitish mixed with the Egyptian Families.

<sup>2</sup> Whilst the Fluid waters stood like mountains beside them.

<sup>3</sup> Joshuah, the Judges and Kings of Israel and Judah.

<sup>4</sup> As Samson, David, Daniel.

<sup>5</sup> As the three Children.

<sup>6</sup> David from Saul; Elijah, Michajah from Ahab; the Jews from Haman.

<sup>7</sup> As Job, Hezekiah, Jonathan.

<sup>8</sup> As the two widows from Elijah and Elishah.

<sup>9</sup> Probable, he speaks of the Persecutions in latter times, By Antiochus, and others; some part of which is mentioned in the Macchabees. 2. Mac. 6. 7. where is expresse mention of the Resurrection.

<sup>a</sup> Were burnt with hot irons. <sup>b</sup> In want, distressed, ill-handled.

37 They were Stoned; they were <sup>1</sup> Sawne asunder; <sup>a</sup> were <sup>2</sup> Tempted, [*and tried with terrible Torments,*] were slain with the Sword; they wandred about [*poorly clad*] in Sheep-skins, and Goat-skins; being <sup>b</sup> destitute, afflicted, tormented,

38 Of whom the World was not worthy; [*whilst*] They wandred [*out of it*] in Deserts, and in Mountaines, and in Dens, and Caves of the Earth.

39 And these all, having obtained a good report through Faith, [*nevertheless*] received not the <sup>3</sup> promises.

<sup>c</sup> God foreseeing some what better concerning us that they might not be perfected without us.

40 <sup>c</sup> God having provided [*and reserved the accomplishment of*] some better thing for us, [*in these latter Daies;*] that they, without [*or before*] us, should not be made perfect [*under Christ, the one Author, and Finisher of our and their Faith.*]

## C H A P. XII.

1 **W** Herefore also, seeing we are compassed about with so great a Cloud of <sup>4</sup> <sup>5</sup> witnesses [*and Martyrs for the Faith, that have gone before us,*] let us <sup>d</sup> lay aside, every weight [*that may retard us,*] and the [*adherence and allurements of*] sin,

<sup>d</sup> Phil. 3: 13, 14.

1 An ancient punishment. 2. Sim. 12. 31. the Jews say, Isaiah suffered thus by Manasses.

2 In stead of *ἐνταύθα* some Copies read *ἐντοῦ αἵματος*. *πύραν ἔλαβον* having bin said before.

3 Received not the expectation, and desire of all ages; the appearance of the Messias; such abundant effusion of the Holy Ghost; and the blessed Resurrection, and life eternal hereafter to be, of all Christs members at once, not preventing herein one another. Eph. 1. 10. Mar. 13. 17. Yet, besides this, it was a common opinion in Antiquity, that the souls of just men before Christ, were not made perfect in being admitted in so near and glorious a manner, to the fruition

tion of God before the passion and ascension of our Lord, (who opened the Kingdom of Heaven to all believers) as, since it, they do possess. See Heb. 6. 20. -9. 8, 12, 24. -10. 19, 20. -11. 39, 40. -12. 23. But the promises here may be sufficiently explained by ver. 13, 14, 15, 16. The Heavenly country to be fully possessed at the end of the world, by them. and us together, after the reception of our revived Bodies. See Heb. 10. 36, 37.

4 See Heb. 2. and 39. the Original there *ἐκαστοῦ κληθέντος οἱ πρὸς αὐτοὺς*.

5 Or, as others, *Witnesses* (i) now heavenly Spectators of our race here, as those in the ancient circle.

<sup>e</sup> which

a which doth so easily beset [*and b fether*] us, and let us run with <sup>a</sup> patience, [*as they have done,*] the <sup>d</sup> race, that is <sup>e</sup> set before us :

2 Looking unto <sup>f</sup> Jesus [*gone before*] <sup>f</sup> the Author, and <sup>2</sup> Finisher of *our* faith, who, for [*the price of*] the <sup>3</sup> joy that was set before him, endured the Cross, despising the shame, [*and ignominy thereof,*] and is [*now*] set down at the right hand of the Throne of God.

3 For, [*for your encouragement,*] consider ye him [*so great a Person,*] that endured such <sup>g</sup> contradiction of Sinners against himself, lest ye be wearied, and faint in your minds.

4 Ye have not yet resisted unto <sup>4</sup> Blood, [*in this combat, as he hath, in*] striving against [*the kingdom of*] sin, [*and ye already begin to languish;*]

5 And <sup>b</sup> ye have forgotten the Exhortation which <sup>b</sup> speaketh unto you, as unto Children; <sup>i</sup> My Son, despise [*and undervalue*] not thou the chastening of the Lord, nor <sup>3</sup> faint when thou art rebuked of him.

6 For whom the Lord loveth he chasteneth, and scourgeth every Son, whom he receiveth [*for such.*]

7 If ye [*therefore*] endure [*and undergo*] chastening, God dealeth with you as with sons: for what son is he, whom [*offending*] the Father chasteneth not?

8 But if ye be without chastisement, whereof <sup>k</sup> all [*the Sons*] <sup>k</sup> are partakers, then are ye Bastards, and not Sons.

9 Furthermore we [*all*] have had Fathers of our flesh, which corrected us, and [*meanwhile for it*] we <sup>6</sup> gave them reverence, [*and obedience:*] shall we not [*then*]

a That hath such faire-pretences.

b Eph. 4. 22.

-Col. 2. 11.

c Perseverance.

d Exercise.

e Prescribed.

f or proposed to us.

g The leader and continuer the beginner.

h Opposition from sinners.

i Have ye forgotten.

j Prov. 3. 11.

k 1. Pet. 5. 9.

l Have bin made partakers.

1 Imitating his example, relying on his help, (who is the finisher as well as the Author,) hoping for the same repose. Heb. 4. 14. &c

2 He being the rewarder, and everlasting fruition of him, being the reward, and end, of our Faith. Or, the finisher of our Faith, and Salvation by his entering into the Heavenly Sanctuary for us, and there sitting down at the right hand of God, after having by his once offering of himself procured a perfect Remission of our Sins.

3 Which his Humanity was not to be admitted to but through sufferings. See Heb. 2. 9.

4 As Christ, as many of the Ancients: Christians were robbed, disgraced, oppressed in the first times: but few ever slaughtered, till more multiplied. Heb. 10. 33, 34.

5 Take it not unthankfully, nor impatiently.

6 Did not forsake, renounce, or run away from, them.



*Christian Faith*] trouble you [*in your course* , ] and thereby [*further-spreading*] many [*more*] \* be [*corrupted*, *and*] defiled; *a* Be infected.

16 Left there be any Fornicator, or profane, [*voluptuous, or irreligious*] person [*amongst you; such*] as Esau, who, for one morsel of Meat [*to satisfy his present lust* , ] sold his birth-right; [*and his blessing that attended it.*] *b* Dish of Meat.

17 (For ye know, how that afterward, when he would have inherited [*from his father*] the blessing [*belonging to it* , ] he was rejected: for he found no<sup>e</sup> place of <sup>3</sup> [re- *c* Way to change his mind. *pentance* , ] though he sought it <sup>d</sup> carefully with tears. )

18 [*With all diligence therefore Sanctify, and Purify, your selves:*] + for ye are not come [*again, as at the making of the former Covenant* , ] unto the mount [*Sinai*] *d* Earnestly, *e* Gen. 27. 38. that might be touched, [*and might be profaned, and polluted by men, and beasts*] and that burned with fire; nor unto blackness, and darkness, and tempest,

19 And the sound of a Trumpet, and the voice of [*the ten*] words; which voice [*was so terrible, that*] they, that heard [*it* , ] intreated that the word should not be spoken to them <sup>6</sup> any more.

20 For they <sup>1</sup> could not <sup>2</sup> [*longer*] endure that which was commanded [*with such horror:*] and [*order was given,*] <sup>9</sup> if <sup>b</sup> so much as a Beast touch the mountain, it *g* Were not able to bear. *b* Exod. 19. 13. shall be stoned, or thrust thorow with a dart:

1 So we to take heed, lest, for a momentary pleasure, we betray a good conscience, and sell our Birth-right, (23. ver. ) by Christ to eternal Salvation; as to which, a time may come, when we shall not recover it, though sought with tears. See Heb. 6. 4. -10. 29.

2 The Honor and Privileges whereof were great amongst the Patriarchs, Gods promise and Covenant with Abraham, being established upon his Heir; The sacred office of the ministry annexed to it, (God claiming the first born as his own. Numb. 1. 13. ) and so they executed it, Exod. 19. 22. -24. 5. Till afterward, the tribe of Levi was taken in their stead to minister unto him. Num. 8. 16. Gen. 4. 7.

3 No benefit of his Repentance: which was no right one, being not a grief for his Sin but for his loss: who meditated still a greater Sin upon it, the killing of his Brother. This suits with Heb. 6. 4. -10. 29. Or, no place of repentance, i. e.

of change of mind in his Father toward him. No change of his own condition, of his Fathers affection.

4 See ver. 14, 15, 16.

5 Gal. 4. 24. -Rom. 7. 10. -Heb. 7. 18. That, full of terror, void of benefit, to those that were under the Slavery of Sin.

6 After they had heard the ten commandments from God.

7 All this terror to shew, that the law itself gives no access to God, nor makes any friendly confederacy between God and man; but rather drives us farther from him in horror, and amazement, by its purity and discovery of all our sin unto us. But now we have free access to God through Christ.

8 Therefore they removed farther off from the Mount. Exod. 20. 18.

9 Exod. 19. 13. But Christians boldly approach the mount Zion. Heb. 4. 16. -10. 19, 20.

21 And so terrible was the fight, that Moses said: ' I exceedingly fear, and quake.

22 But ye are come <sup>2</sup> [ *and have access by the new Covenant, as fellow-Citizens, and members of the same Society,* ] unto the [ *celestial* ] Mount Sion, and unto the City of the living God, the <sup>3</sup> Heavenly Jerusalem, and to [ *all the glorious Citizens thereof* ; to ] <sup>4</sup> an innumerable company of Angels [ *there* , ]

a The my-  
riads.

b Enrolled.

c Consum-  
mate.

d Testa-  
ment.

e See 1. Pet.  
1.2. compa-  
red Heb. 9.  
13, 19, 23.

23 And to the <sup>5</sup> general assembly, and Church of the <sup>6</sup> first borne, which are <sup>7</sup> written [ *and enrolled* ] in Heaven, [ *of the same Society* ; ] and to [ *the Throne of* ] <sup>8</sup> God, [ *as then the Legislator, so now* ] the [ *righteous* ] Judge of all, [ *and rewarder of the good* ; ] and to the spirits of just men <sup>c</sup> made perfect, [ *and now reigning with Christ* ; ]

24 And to Jesus, the Mediatour of the new <sup>d</sup> Cove-  
nant ; <sup>9</sup> and to the blood of <sup>10</sup> <sup>e</sup> sprinkling [ *upon us by his death* , ] that speaketh better things than that of Abel : [ *this, Remission, as that, revenge.* ]

25 See [ *then* , ] that ye refuse not <sup>11</sup> him, that [ *now* ] speaketh [ *unto you* : ] for if they escaped nor, who re-

1 Perhaps, this said by him. Exod. 19. 19. Which the Apostle knew by some Tradition, as that concerning Jannes, and Jambres. 2. Tim. 3. 8.

2 Come and admitted under the Gospel to persons, and things far more excellent ; whereof the former were Types, full, not of terror and discouragement, but of Grace, Mercy, and pardon. But, if these unregarded and despised, Judgment therefore far more heavy.

3 Gal. 4. 26. Free access now (opposed to ver. 20.) to Heaven it self, (Heb. 4. 16. - 10. 19.) and to all the glorious, blessed, company, that dwell there. See eph. 2. 19 - 3. 15. - 1. 3, 10. Col. 1. 120. - Phil. 3. 20. - *πολιτῶν τοῦ οὐρανοῦ* Our Citizenship, Corporation is in Heaven.

4 Allusion to those in Sinai Psal. 68, 17.

5 Allusion to the Congregation before Sinai, and the first born that offered Sacrifices there, into whose place the Levites were afterwards chosen.

6 See Exod. 4. 22. - Jer. 31. 9. - Rom. 9. 4. The Israelites the first born to God

before all other Nations. The Saints called the first born, because the first born under the Law were sanctified unto the Lord, to be his Priests, Exod. 13. 2. - 19. 12. Numb. 8. 16. 17. and were heirs to a double portion, and honor above the rest. Deut. 21. 17. So our Lord called the first-born of every creature, first born among many Brethren, to signify his preeminence. Rev. 1. 15, 18. Rom. 8. 29.

7 Allusion to Numb. 1. 15, 16. registering the first born, and our Saviours saying, Luk. 10. 20. See Phil. 4. 3,

8 Opposed to the Angel on Mount Sinai. See Act. 7. 58. - Gal. 3. 19.

9 Opposed to Moses the Mediatour of the former Covenant.

10 Alluding to Exod. 24. 8. when the former covenant was made. Christs Blood besprinkling us, in allusion to Moses his besprinkling the people. Heb. 9. 19. and the unclean, Heb. 9. 13.

11 God speaking from Heaven, by his Son, John 3. 31. - Heb. 2. 1. - 1. 2. and from Heaven, of his Son, several times ; saying, hear ye him.



refused : <sup>a</sup> him that <sup>b</sup> spake on earth [*only, from Mount Sinai;*] much more <sup>c</sup> shall not we *escape*, if we turne away from him : that *speakesh*, [*now by his Son and holy Spirit unto us,*] from <sup>d</sup> Heaven.

26 <sup>e</sup> Whose voice then shooke the [*trembling*] earth [*at the giving of the*] Law; <sup>f</sup> but now, he hath promised, [*in the* & *prophet, a greater commotion,*] saying: Yet once more, [*at my next coming,*] I shake not the Earth only, but also Heaven.

27 And this word, Yet once more, [*&c.*] signifies <sup>h</sup> the [*final*] <sup>i</sup> removing [*away*] of those things that are shaken, as of things that are made [*liable to change;*] that those things, which cannot be shaken, may remaine, [*even the Kingdome of Christ at his appearance in Judgment.*]

28 Wherefore, we receiving <sup>a</sup> a kingdom [*hereafter,*] <sup>k</sup> which cannot be moved, <sup>l</sup> let us have [*care to preserve the*] Grace [*given unto us;*] <sup>m</sup> whereby we may serve God [*here*] acceptably, with reverence and godly fear.

19 For <sup>n</sup> our <sup>o</sup> God [*now also*] is a consuming fire, <sup>3</sup> [*as well as he was upon mount Sinai.*]

<sup>a</sup> Heb. 10. 25.  
<sup>b</sup> Delivered the Oracle.  
<sup>c</sup> We that refuse him from Heaven.  
<sup>d</sup> John 3. 31.  
<sup>e</sup> Exod. 19. 18.  
<sup>f</sup> Hag. 2. 6.  
<sup>g</sup> May be shaken.  
<sup>h</sup> The subversion.  
<sup>i</sup> 2. Per. 3.  
<sup>j</sup> 10. Rev. 21.  
<sup>k</sup> 1. -Mat. 14. 35. -Psal. 102. 27.  
<sup>l</sup> That is not to be shaken.  
<sup>m</sup> Let us hold fast.  
<sup>n</sup> See v. 15.  
<sup>o</sup> Deut. 4. 24. -9. 3.  
<sup>p</sup> Exod. 19. 18.

C H A P. XIII.

1 **L**ET [*the mutual Offices of*] Brotherly love <sup>a</sup> continue [*among you.*]

2 Be not forgetful <sup>b</sup> to entertain strangers, for thereby some have entertained <sup>c</sup> Angels unawares.

3 Remember them that are in Bonds, as [*follow-*

1 The Angel. See Heb. 2. 2. Or, our Saviour, (See ver. 26.) Or, God himself may be meant in both. Or, This may be understood of Moses, whom the people, afraid of Gods voice, desired to speak unto them. See Heb. 10. 28.

2 Exod. 24. 17. -3. 2. -Gen. 15. 17. -Deut. 4. 24. -Num. 16. 35. -Psal. 97. 3. -Daniel 7: 9, 10. Always his appearance in fire. See Josh 24. 1, 9, 20.

3 Destroying the impious and revolt-

ing. See Deut. 4. 23.

4 And be extended likewise to strangers.

5 Hospitality understood specially of entertaining strangers, and relieving, at our house, the necessitous, (Rom. 12. 13.) not feasting unneedy neighbors.

6 Gen. 18. 3. -19. 2. And entertaining the poor is entertaining Christ himself. Mat. 25. 35.

<sup>a</sup> Are evil  
intreated.

*members, and*] bound with them, *and* them which <sup>a</sup> suffer adversity, as being your selves also in the body, [*passible of the same miseries.*]

<sup>b</sup> Let Marriage be  
honorable  
among all.  
<sup>c</sup> Heb. 12. 16  
<sup>d</sup> Be undefiled.

<sup>4</sup> <sup>b</sup> <sup>1</sup> Marriage <sup>c</sup> <sup>is</sup> honorable in all, and the bed <sup>d</sup> undefiled; But <sup>2</sup> Whoremongers, and Adulterers God will <sup>3</sup> Judge.

<sup>e</sup> Disposition  
on be free  
from the  
love of  
money.

<sup>5</sup> Let your <sup>a</sup> conversation be without covetousness: and be <sup>b</sup> content with <sup>f</sup> such things as ye have; <sup>5</sup> for he hath said; <sup>g</sup> I will never leave thee, nor forsake thee.

<sup>f</sup> The things  
that are  
present.

<sup>6</sup> So that we may boldly say [<sup>b</sup> *with the Psalmist:*] the Lord is my helper, and I will not fear what man shall do unto me.

<sup>g</sup> Deut. 31. 6.  
<sup>h</sup> - Jos. 1. 5.  
<sup>i</sup> Psa. 56. 4.  
11.

<sup>7</sup> <sup>i</sup> <sup>6</sup> Remember <sup>7</sup> them which <sup>k</sup> have, [*or have had,*] the rule over you [*for your souls*, who have spoken unto you the word of God; whose faith follow, considering [*the constant perseverance to*] the end of their [*holy*] conversation.

<sup>j</sup> Be mindful  
of your Go-  
vernors.  
<sup>k</sup> Are the  
guides.  
<sup>l</sup> Various.

<sup>8</sup> Jesus Christ, [*and the faith in him, is*] the same, yesterday [*to them,*] to day [*to you,*] and for ever [*to all ages.*]

<sup>9</sup> [<sup>1</sup> *Their faith in Christ therefore follow:* <sup>2</sup> *And*] be not carried about with <sup>3</sup> divers and strange Doctrines; <sup>4</sup> *of Judaical Ceremonialists:*] for it is a good thing, that [*now in our Evan-*

<sup>1</sup> Against the Gnosticks who condemned Marriage, indulged unnatural lusts.

<sup>2</sup> Inordinate Love of Women, and of money; one very incident to younger, the other to elder, yeares; very often and more specially prohibited, as great Sins; both of them being a kind of idolatry, See Eph. 5. 3, 5, 6. - Col. 3. 5, 6. - 1 Thes. 4. 5, 6, 8.

<sup>3</sup> See Gal. 5. 21. - Ephes. 5. 5.  
<sup>3</sup> Or let Marriage be honorable among you all, and the bed [*preferred*] undefiled; for Whoremongers &c.

<sup>4</sup> Limited to food, and raiment. 1. Tim. 6. 8.

<sup>5</sup> Left you by your persecutors,  
<sup>6</sup> Remember them to follow their Faith and holy Conversation.

<sup>6</sup> The Clergy, their Pastors, and Teachers: In Clements Epist. ad Cor: there is is twice set, first *ἐπισκοποι*, and then *πρεσβυτεροι*; which hath occasioned some to think by, *ἐπισκοποι* here are meant Bishops, *πρεσβυτεροι* answering to

the Jews *ἀρχιερωται*. See ver. 17, and 24.

<sup>7</sup> See the same direction of obedience Eph. 4. 11. compared with 14. and 21. - Heb. 13. 17.

<sup>8</sup> The Apostle here exhorts the Christians, to withdraw themselves from all communion with the Jewes, and partaking of their Sacrifices; (See ver. 13.) and to make oblation to God of their goods (ver. 16.) and of their praise, and thanksgiving, (ver. 15.) in the Celebration of the Eucharist, the Christian Sacrifice. At which time solemn Thanksgiving, Prayers, and Intercessions have, from the beginning of the Gospel, bin presented unto God, (See 1. Tim. 2. 1. *Εὐχαρισται*, understood anciently of the Eucharist joined with *προσέδξα* &c.) and a feast of charity made among Christians, as was amongst the Jewes at their peace-offerings.

<sup>9</sup> See the like 1. Tim. 4. 3, 6, 7, 8. - 1. 4. - 6. 3. - Tit. 1. 9, 10. - 3. 9.

gelical worship] the heart be <sup>1</sup> established [and sustained, and feasted] with Grace, not [the Body fed] with <sup>2</sup> Meats [of carnal Sacrifices and offerings, any longer;] <sup>3</sup> which have not profited them, [as <sup>b</sup> pertaining to the conscience, or any sanctification,] <sup>c</sup> that have bin occupied [and ministered] therein. <sup>b</sup> Heb. 9. 9. <sup>c</sup> Who walked.

10 [But] We [Christians] have [an Altar,] and a Sacrifice [of that kind] <sup>4</sup> & whereof <sup>5</sup> they have no right to eat, which serve the Tabernacle. <sup>d</sup> See 1. Cor. 9. 13.

11 For <sup>6</sup> the bodies of those Beasts [also under the Law, which represented this Sacrifice of Christians,] whose blood is brought into the Sanctuary by the High-priest <sup>e</sup> for Sin, are [ordered not to be eaten, but] burnt without offering. <sup>e</sup> For a sin-offering.

12 Wherefore Jesus also, [our High-Priest,] that he might <sup>7</sup> Sanctify the people [from their Sins] with his own blood, [carried into the Heavenly Sanctuary accordingly,] suffered <sup>9</sup> without the [City]-gate.

13 Let us [also] goe forth, therefore, unto him without the [City, and the] Camp, [of the yet-carnal Ceremonialists, who persecute him, and us, and expel us from

<sup>1</sup> Refreshed, comforted, strengthened: an Hebrew expression; Gen. 18. 5. Judges 19. 5, 8.

<sup>2</sup> See (Col. 2. 16. -1. Tim. 4. 3. -Rom. 14. 17. -Heb. 9. 10.) Use of some, which were accounted cleane, and abstinence from others, as unclean; (Mat. 23. 11.) and feeding on the carnal offerings of their devotion, under the Law; all the peace offerings &c. The thing specially meant here.

<sup>3</sup> Likely, some of the Christian Jews, who believed in Christs expiatory Sacrifice, yet ceased not to feast on the Mosaical peace offerings, as formerly, which were shared between God or the altar, the Priest, and the people; who inviting their friends, the Levites, the poor, feasted thereon in the court of the Temple: To which are opposed (ver. 15.) our Spiritual Peace-offerings.

<sup>4</sup> Christ, our new High-Priest, hath offered also a Sacrifice, but no edible one after their manner: as also legal Sacrifices-for-Sin were not to be eaten of, in representation of this: Meats, and Drinks,

and other carnal ordinances in Godsworship, being unprofitable alwaies save Typically, are now also expired. Rom. 14. 17. -John 4. 34.

<sup>5</sup> Or, have an altar, whereof [though we are made partakers, and enjoy the Communion of Christs Body, and Blood, (1. Cor. 10. 16, 18, 21.) going without the Camp, and leaving now the Jewish Ceremonies, Yet] they &c.

<sup>6</sup> Of many Sin-offerings some of the blood was to be carried into the Sanctuary; and once in the year, on the general day of atonement, (Lev. 16.) into the Holyest of all; and of all such the flesh likewise was forbidden to be eaten; but, to be carried without the camp, and burnt (6. 30. -4. 12.) as a thing cursed, by reason of the sin laid upon it.

<sup>7</sup> By Sanctify is meant Purify, or cleanse from sin; See Heb. 10. 14.

<sup>8</sup> And his suffering thus signifies the exclusion of all legal eaters from partaking him; who is only to be fed upon by Faith.

*among them ; patiently*] bearing his [*Cross* and] reproach.

a Micah 2. 14. <sup>a</sup> For here [*indeed*] have we no continuing City, [*as you have heard,*] <sup>b</sup> but we seek one to come.)

b Heb. 11. 15. <sup>b</sup> By him, <sup>3</sup> therefore, [*both the Priest, and the Sacrifice, which hath already made an atonement for our Sin,*] let us offer <sup>4</sup> the [*spritual*] Sacrifice of-praise to God continually; that is, [*in the prophet,* <sup>d</sup>] <sup>e</sup> the fruit of our lips; [*confessing, and*] <sup>e</sup> giving thanks to his [*holy*] name.

f Benificence and liberality. 16 But <sup>f</sup> to do good [*like-wise*] and to communicate [*to your Brethrens necessities, according to the Charity shewed in the peace-offerings,*] forget not: for with such <sup>6</sup> Sacrifices God is well pleased.

g Guide. 17 Obey them that have <sup>7</sup> the rule over you [*for your soules,*] and <sup>7</sup> submit your selves [*to their doctrine, and discipline:*] for they <sup>b</sup> watch for your <sup>8</sup> soules, as they that must give <sup>9</sup> account; [*see therefore*] that they may do <sup>10</sup> it with joy, and not <sup>11</sup> with grief, [*for your indolence, and contempt,*] for that [*they should thus performe their office*] is [*very*] unprofitable for you.

h Ezec. 33. 2, 7. 18 <sup>11</sup> Pray for us; for <sup>k</sup> we trust [<sup>12</sup> *notwithstanding our sufferings*] we have a good conscience, <sup>1</sup> in all things, willing to live honestly.

i To behave ourselves well in all things. 19 But I beseech you the rather to doe this, that <sup>m</sup> Philem. 22. Phili. 22. 24. [*through your prayers*] I may be restored to you the sooner.

1 Like reproach, and Cross, to his, for his sake.

2 As they under the Law, by their High Priest.

3 This verse relates to the tenth, (where the Apostle mentions the Christians Altar;) and, together with the next verse, specifies the duties, which were more solemnly performed in the Eucharist, corresponding to former Peace-offerings.

4 1. Pet. 2. 5. As in the Law, after atonement followed peace-offerings, of thanksgiving &c. Which were never laid upon the Altar, but upon a Sin-offering underneath. Lev. 3. 5.

5 Hof. 14. 2. Septuagint fruit; Heb. Calves.

6 Phil. 4. 18. for these are Sacrifices to God of some part of your substance, given to him, in his poor Members: and

produce also from other men Sacrifices of thanksgiving to God, for what you give them. 2. Cor. 9. 12.

7 To their faith, and doctrines, to their censures &c, of which they are to give account &c.

8 An office most highly concerning you.

9 Whether they are pure from your blood, Act. 20. 26. having kept back no truth that was profitable to you. Act. 20. 20. nor neglected to declare unto you all the counsel of God. Act. 20. 27.

10 Perform their office, and give their account thereof.

11 See the like expression, 2. Cor. i. 11. 12. - Acts 24. 16.

11 Or, we trust [though represented by some of you as an Apostate, and an enemy to the Law]

20 Now the God of [our] peace, that brought again from the dead our Lord Jesus, <sup>a</sup> that great Shepherd of the Sheep, <sup>b</sup> through [the precious merit of] the blood of the [new and] everlasting <sup>c</sup> Covenant,

<sup>a</sup> John 10. 11. -1. Pet. 2. 25.  
<sup>b</sup> Zec 9. 11.  
<sup>c</sup> Testament.  
<sup>d</sup> Fit you for.  
<sup>e</sup> Doing.

21 <sup>d</sup> Make you perfect in every good work to do his will: <sup>e</sup> working in you [by his Spirit] that which is well pleasing in his sight through Jesus Christ; to whom be glory for ever and ever. Amen.

22 And I beseech you, Brethren, suffer the word of <sup>1</sup> exhortation [to patience, and perseverance in your Christian profession,] for I have written a letter unto you [concerning so important a subject but] in a few words.

23 Know ye, that <sup>2</sup> our brother Timothy is set at liberty: with whom, if he come [hither again] shortly, <sup>4</sup> I will see you.

24 Salute all them that have the rule over you, and all the Saints. They <sup>5</sup> of Italy salute you.

25 Grace be with you all. Amen.

Written to the Hebrews from Italy,

[and sent], by Timothy.

1 *Τῆς παρακλήσεως*, partly of Consolation, partly of exhortation, contained chiefly in the four last Chapters, for I have bin but brief in it.

2 Saint Paul ordinarily so styles him See Col. 1. 1. -2. Cor. 1. 1. -1. Thes. 3. 2. -Whence one conjecture is taken, that this Epistle is Saint Paul's.

3 Who had bin a prisoner, some think at Rome; others, in some part of Asia, and so they suppose his Confession mentioned. 1. Tim. 6. 12. to have bin made, when questioned for his Religion.

4 It seems the Author, who had bin in bonds, either was not so now; or if

yet in restraint, which verse 19. may intimate, expected a speedy freedom from them. And see Saint Paul, elsewhere, designing such a journey from Rome into the Eastern parts. -Phil. 2. 24. -1. 25. -Philem. 22.

5 Or, from Italy: A conjecture made from this, that this Epistle was sent from Rome, or some part of Italy.

6 The Apostle, at Timothies coming to him to Rome shortly after the writing of this Epistle, being not yet freed from Bonds, might send it by Him, returning about business, into the East. See Phil. 2. 19., 23, 24. and the Preface.